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THE SOCIAL IMPLICATIONS OF GEORGE FOX'S RELIGION AND ETHICS

Elizabeth Aiko Takahashi

A.B., Whittier College, 1933

THESIS

Submitted in the Department of
Social Principles in partial
fulfillment of the requirement
for the degree of Master of Arts
in the Pacific School of Religion.

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PREFACE

The terms "Friends" and "Quakers" have been used interchangeably throughout this thesis.

When Fox began his ministry, there was a small group of people who were in sympathy with his ideas along religious lines. As this group increased, it became organized into a religious body called the Society of Friends. The term "Friends" is a shortened form adopted for ordinary use.

During his imprisonment at Derby, Justice Bennett called Fox and his followers "Quakers" because Fox made him tremble at the word of the Lord. It became attached to the Friends as a nick-name ever since that time. The Friends are supposed to quake with religious zeal.

PREFACE

INTRODUCTION

During the years 1624-1704, England was in a critical state. Religion and Politics were very closely related. In order to see clearly the influences and the pressures that were faced by George Fox, a view of the total picture of the time must be presented. The following chronological table sufficiently serves this purpose.

INTRODUCTION

A Chronological Table of Fox's Life

1624	Birth (July).
1625	Accession of Charles I.
1640	Long Parliament.
1642	Outbreak of the Civil War.
1643	Fox begins his travels.
1647	"Declares truth" at Dukinfield and Manchester, the first of his three illnesses.
1649	Execution of Charles I. Fox imprisoned for some weeks at Nottingham for interrupting a preacher in church; first imprisonment.
1650	Imprisonment at Derby, six months for blasphemy and further six months for refusing to bear arms; second imprisonment.
1651	Cries aloud in the streets of Lichfield.
1652	Visits Pendle Hill and Preston Patrick; beginning of the Quaker church. Examined at Lancaster sessions on a charge of blasphemy, but released.
1652-54	Quaker activity in the north of England, followed by an organised mission of the rest of the country.
1653	Fox imprisoned at Carlisle for seven weeks "as a blasphemer, a heretic and a seducer"; third imprisonment.
1655	In detention for about three weeks in Leicestershire and London on suspicion of plotting against the government and for refusing to abstain from attending Friends' meetings.
1656	Arrested at St. Ives, Cornwall, on a charge of disturbing the peace, taken by way of Redruth, Falmouth and Bodmin to Launceston and imprisoned for eight months; fourth imprisonment.
1657	Visits Scotland (Leith).
1658	Death of Oliver Cromwell.
1659	The "year of anarchy"; Fox ill at Reading (second illness).
1660	Return of Charles II. Fox arrested at Swarthmore on a charge of stirring up war against the King, and taken by way of Ulverston to Lancaster Castle; imprisoned for about sixteen weeks and finally discharged in London three or four weeks later; fifth imprisonment.
1661	Fifth Monarchy rising (January), more than 4,200 Friends prisoners.

1662	The Quaker Act directed against Friends' meetings. Fox arrested at Leicester on a charge of intending to be present at a meeting, and imprisoned on refusing to take the oath of Supremacy and Allegiance, but released at the sessions "about a month" later; sixth imprisonment.
1664-66	Imprisonment at Lancaster and Scarborough, two years and eight months; refusal to take the oath of Supremacy and Allegiance; seventh imprisonment.
1671-73	Fox and others visit Barbados, Jamaica and America.
1673-75	Last (eighth) imprisonment; fourteen months at Worcester and London for attending a meeting at Armscot, Worchestershire, and refusing the oath of Supremacy and Allegiance.
1675-77	Stay at Swarthmore, a year and nine months (25th June, 1675 to 26th March, 1677).
1677	Fox and others visit Holland and Germany for three months; from London back to Harwich, July 21st to October 23rd.
1678	Second (and last) stay of Fox at Swarthmore after his marriage; a year and a half (about the middle of September, 1678, to the beginning of March, 1680).
1682	William Penn founds Pennsylvania.
1684	Fox and others visit Holland; journey of seven weeks, from London back to London, May 31st to July 21st.
1685	Death of Charles II.; more than 5,100 Friends imprisoned during his reign; 1,383 of them in gaol at the time of his death. He was succeeded by his brother, James II.
1688	Accession of William and Mary.
1689	Toleration Act.
1691	Death of Fox, 13th January (Eleventh Month, 1690, O.S.).
1694	Ellwood's edition of Fox's Journal published.
1702	Death of Margaret Fox.

(Personality of George Fox, by Brayshaw, A. Neave, pp. xv-end of the Introduction.)

Part I.

Background

Chapter I. The Political and Religious Conditions in England During Fox's Life.

Chapter II. The Growth and Place of Religion in Fox's Life.

CHAPTER I.

The Political and Religious Conditions in England During Fox's Life.

During the life of George Fox, that is, the years 1624-1702, the political and religious conditions in England were in a chaotic state. Changes were taking place, and in general, it was a period of great transition in the field of both religion and politics. The two were so closely related that unrest in the one caused disorder in the other. It was the period of the Reformation.

England had been facing religious problems of a complex nature since the beginning of the Reformation. It seems strange that not a single religious genius had been produced earlier during this period.

> No one had appeared who saw truth on a new level, or who possessed a personality and a personal message which compelled the attention of the nation. There had been long years of ingenious, patchwork compromise, but no distinct prophet. George Fox is the first real prophet of the English Reformation, for he saw what was involved in this great religious movement. 1.

The year after Fox was born, Charles I became the King of England. A few years later, William Laud became Bishop of London and soon became the Archbishop of Canterbury. He was the leader

of the High Church party. This party bitterly opposed the Puritan wing of the church. The opposition was due to the Puritans' determination, in doctrine and practice, to hold themselves as far as possible from Roman Catholicism. The King and the Archbishop took opportunity during 1630-1639, a period in which Parliament did not assemble, to persecute the Dissenters (Independents, Baptists, and others), who were outside the Episcopal Church. These persecutions were suffered also by the Puritans who were in the Established Church.

The Reformation had been a revolt against ecclesiastical authority. It was the fault of the Stewart Kings for not realizing how radically different the conditions of England were in the seventeenth century from those of the sixteenth century. In Europe, the spirit of the age was tending towards the creation of absolute governments. The Stewarts thought that England could establish that type of government and enunciated the theory of the Divine Right of Kings. The clergy of the Church of England identified themselves with this doctrine for nearly a hundred years. General belief in the Divine Right was prevelant. The dispute on this theory was concerning the power to whom the Divine Right, and authority belonged. The Papists declared that it belonged to the Pope alone. The Presbyterians claimed it for their Church (the Presbyterian Kirk). The holders of the Divine Right theory maintained that this Divine Right belonged to the King; thus they took the side of the King in his attempt to force absolutism

on the English people. It was a most serious mistake and misfortune for the Church when she identified herself with a political party and took the side of absolutism.

When the revolt began in 1641, the party divisions were made on religious grounds. The Anglicans became the Royalist party and the Puritans, the Anti-royalist party. The inner spirit of the Reformation spread the revolt against authority in ecclesiastical and political spheres. Among the other ways in which the religious question prepared the way for this revolt, can be seen in the following:

> The claim of the clergy to pass canons binding on the laity, and various features of the ecclesiastical jurisdiction, aroused anti-clerical feeling; the use made of excommunication.....not as the Church's severest form of punishment for flagrant crime, but as a mere form of procedure employed in the High Commission of the 'ex officio' oath, by which the accused was compelled to answer questions and incriminate himself,.....the exercise by the High Commission of the right to fine and imprison. ..... 2.

In 1640, a petition was presented by 15,000 Londoners demanding the overthrow of the Episcopacy which was an embarrassment to the nation. After continued efforts of this nature, a bill for the abolition of Episcopacy was passed by both Houses in January 1643.

At the time of the revolt the Laudian High Church party and the Roman Catholics stood on the King's side. On the side of the Parliament were the Puritans, both those who were demanding the abolition of the bishops and those who wished to retain them.

At first the King was successful and after a year of defeat, the Parliament called in the Scots to their aid. The aid was offered upon the agreement of Parliament to establish Presbyterianism as the religion of England. The military victory of the Parliament however was won by the army trained and led by Oliver Cromwell.

In Parliament the Presbyterians were strong enough so in 1646, a modified form of Presbyterianism was established. The opposition of the Independents and Baptists, made it impossible for them to carry out this system of modified Presbyterianism outside of London and the South Lancashire district.

From 1653-1658 Cromwell was supreme. Martial law, arbitrary taxation, and religious repression were the chief features of his rule. The religious condition of this period was chaotic. No toleration was to be found for Anglicans, Roman Catholics, Quakers, Antinomianisms, or Unitarians at the beginning of the Cromwellian reign. The Prayer-Book was proscribed at this time.

> Cromwell was equally determined to put down irreligion and immorality. He was anxious to carry out a 'reformation of manner', and to this end enacted severe laws against drunkenness, swearing, blasphemy, cock-fighting, duelling. Adultery was declared a capital offence, and Sabbatarianism of the most rigorous type was prescribed. So far as the Cromwellian government could do it, crime was identical with sin. It is unnecessary to say that such legislation in many cases defeated its own end. 3.

Near the close of this period, however, the progress of the principle of toleration was begun. This toleration was only within

the limits of Puritanism, as expressed in the following points:

1. The Independents, after revolting against the intolerance of the Presbyterian system of liberty, were able to claim their idea of liberty for individual congregations.
2. The Quakers' claim for the individual freedom of conscience, and the right to direct one's own life by the inner light was permitted.

> A wider toleration was only to be gained when the growth of secular interests had withdrawn men's attention from exclusively religious ofjects, and made them indifferent to the Shibboleths of contending religious parties. 4.

In 1660, after the death of Cromwell, Charles II was restored to the throne of England. This restoration was brought about by the joining together of the Royalists, Presbyterians, a part of the army which believed in the supremacy of civil over the military power, and all who preferred Parliamentary to military rule.

> The events of 1660 meant much more than the restoration of the monarchy. They meant on the one hand, the rejection of the democratic ideals of the Commonwealth, and the restoration of the rule of the aristocracy; they meant, on the other hand, the restoration of the Church of England to its own. The Church regained the position it had held at the close of 1641; that is to say, the High Commission was not revived, but the lands of the Church were as a matter of course restored. Juxon, the friend of Laud, was consecrated Archbishop of Canterbury. Other bishops were restored to their sees, and vacant sees filled by new appointments. Squire and parson were to be the dominant factors in English life for the next 150 years. 5.

> England turned with shouts of joy from the rancour and violence of the Commonwealth, from the spiritual despotism of the Presbyterians and of the Independents who ousted them, and from the resulting distraction and impiety, to the Restoration of Church and King, and of free Parliamentary institutions. The year 1660 brought freedom of conscience to Churchmen.....though, alas! they soon began to revenge themselves by denying it to Nonconformists. So great was the demand for Prayer Books that, before 1660 had reached its close, five editions of the old Book were printed. 6.

During the years 1660-1689, the Churchmen began and continued the persecution of the Dissenters. In 1662 the Quaker Act was passed against Friends' meetings. Parliament refused the promised toleration to the Puritans, who became Dissenters as they were Nonconformists. Their worship was forbidden by the Conventicle Act of 1664. This was the period in which the Dissenters were imprisoned in great numbers. In 1685, at the death of Charles II., 1,383 Friends were in jails. It is said that during his reign, more than 5,100 Friends were imprisoned. In 1688 William and Mary became the successors to the throne of England. In 1689, two years before the death of Fox, the Toleration Act was passed.

During the life of Fox the religious and political life of England passed through a great period of transition. And before his death, it was beginning a second great period of transition.

A Chronological Summary of the Religious Events in England

1611	Authorized Version of the Bible.
1634-60	Destruction of Church Ornaments, including stained glass windows.
1637	Scottish Prayer Book introduced.
1640	Canons of 1640. The Long Parliament meets.
1645	January 3rd. The Prayer Book abolished by the Ordinance, and the Directory established.
	January 10th. Execution of Laud.
	August 23rd. Use of the Prayer Book even in private made a penal offence.
1649.	January 30th. Execution of King Charles I.
1660	Restoration of the Church and King, of free Parliamentary government, and of the Prayer Book.
1661	December 20th. Convocation adopts the Fifth English Prayer Book.
1662	May 19th. Act of Uniformity. Issue of the Fifth English Prayer Book.
1689	William III. Attempted Revision of the Prayer Book.
1694	Issac Watts begins writing his hymns.
1696	The "New Version" of Metrical Psalms, Tate and Brady, published with authorization of the King in Council.
1698	First Edition of "The Supplement" to the New Version.

(Everyman's History of the Prayer Book, by Dearmer, pp. 112, 137, 138.)

Notes.

1) Jones, George Fox an Autobiography.
Introduction, pp. 24, 25.

2) Patterson, A History of the Church of England, p. 315.

3) Ibid, p. 353.

4) Ibid, p. 355.

5) Ibid, p. 357.

6. Dearmer, Everyman's History of the Prayer Book, p. 113.

CHAPTER II.

The Growth and Place of Religion in Fox's Life.

George Fox, the founder of the Society of Friends, was born in July, 1624, at Drayton-in-the-Clay, Leicestershire, England. His father was Christophor Fox, a weaver by trade. He was called "Righteous Christer" by all his neighbors. His mother was an upright woman. Her maiden name was Mary Lago.

Even when a child, Fox was different from the rest of the children. He was more religious, quiet, inward, and observing. His questions and answers often surprised those who heard them. This was especially true on "Divine" subjects. He was serious in nature and disliked seeing old men act lightly. Such occasions, which he met frequently, made him come to the conclusion that:

> If ever I come to be a man, surely I shall not do so, nor be so wanton.....for while a child I was taught how to walk to be kept pure. The Lord taught me to be faithful in all things, and to act faithfully two ways, viz., inwardly, to God, and outwardly, to man; and to keep to Yea and Nay in all things; and that my words should be few and savoury, seasoned with grace; and that I might not eat and drink to make myself wanton, but for health, using the creatures (means created things) in their service, as servants in their places, to the glory of Him that created them. 1.

As Fox grew older, his relatives thought that he should become a clergyman. There were others who persuaded him to the

contrary. Young Fox was apprenticed to a man who was a shoemaker by trade, and dealt in wool. This man also kept cattle and sold them. It was Fox's task to watch the cattle and tend to the business dealings.

When he was close to nineteen years of age, he was troubled by the way his cousin and a friend, both church members, drank at a fair. This incident marked the beginning of his life work.

> So I went away; and when I had done my business returned home; but did not go to bed that night, nor could I sleep, but sometimes prayed and cried to the Lord, who said unto me: 'Thou seest how young people go together into vanity, and old people into the earth; thou must forsake all, young and old, keep out of all, and be as a stranger unto all.' 2.

On September 9, 1643, Fox left his home and relatives and went to Lutterworth, where he stayed for some time away from all people. From there, as he traveled through the country, the clergymen tried to become acquainted with him. Fox was afraid of them for he felt that they did not possess the spiritual qualities they professed.

In 1644, he was in Barnet. It was during the years spent there, that he was faced with temptations and despair for the first time. He went to many clergymen to look for comfort but found none. He went to London with hopes that the great clergymen there, would be able to help him. The hopes were in vain so he returned to Leicestershire. He was a little over twenty years of age at this time, so his relatives tried to convince him into

getting married. Others tried to convince him to join the army. (The Civil war was at its height then.) He refused to be convinced of either.

The following two years were trying years for Fox. He was deeply concerned in trying to solve the causes of temptations and despair and the troubles that man had to face constantly. He visited one learned and reputed clergymen after another in vain efforts. He was constantly seeking satisfying answers to all his problems, always with fruitless results.

He describes his physical and mental conditions of this period in his writings.

> ..... my body being, as it were, dried up with sorrow, grief and troubles, which were so great upon me that I could have wished I had never been born, or that I had been born blind, that I might never have seen wickedness or vanity; and deaf, that I might never have heard vain and wicked words, or the Lord's name blasphemed. 3.

About the beginning of 1646, the Lord "opened" to him many things. By this he meant that he received direct revelations in his soul of the explanations to the problems. Since the "openings" were inward in nature, he felt definitely that they were all true. Some of the things "opened" to him were:

> All Christians are believers, both Protestants and Papists;.....if all were believers, then they were all born of God, and passed from death to life; and none were true believers but such; and, though others said they were believers, yet they were not. 4.

> .....that being bread at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ; and I wondered at it, because it was the common belief of people. But I saw it clearly and was satisfied, and admired the goodness of the Lord, who had 'opened' this thing unto me that morning. 5.

> .....that God, who made the world, did not dwell in temples made with hands.....But the Lord showed me clearly that He did not dwell in these temples which men had commanded and set up, but in people's hearts; for both Stephen and the Apostle Paul bore testimony that He did not dwell in temples made with hands, not even in that which He had once commanded to be built, since He put an end to it; but that His people were His temple, and He dwelt in them. 6.

> I had also openings concerning the things written in the Revelations; and when I spoke of them the priests and professors (clergymen) would say that was a sealed book, and would have kept me out of it. But I told them Christ could open the seals, and that they were the nearest things to us; for the epistles were written to the saints that lived in former ages, but Revelations were written of things to come. 7.

During all this period Fox would not go to hear the clergymen but would go alone into the orchards and fields with the Bible. When asked to explain his conduct, he would quote the following from the Bible:

> Did not the Apostles say to believers that they needed no man to teach them, but as the anointing teaches them? 8.

For this reason he never joined any existing profession of religion. Nor would he stay long in one place as he feared that he would become influenced by some of the clergymen as he was yet young. His own description of his conduct during this time is as

follows:

> I kept much as a stranger, seeking heavenly wisdom and getting knowledge from the Lord, and was brought off from outward things to rely on the Lord alone. 9.
>
> I fasted much, walked abroad in solitary places many days, and often took my Bible, and sat in the hollow trees and lonesome places till night came on; and frequently in the night walked mournfully about by myself; for I was a man of sorrow in the time of the first workings of the Lord in me. 10.
>
> My desire after the Lord grew stronger, and zeal in the pure knowledge of God, and of Christ alone, without the help of any man, book, or writing. For though I read the Scriptures that spoke of Christ and of God, yet I knew Him not, but by revelation, as He who hath the key did open, and as the Father of Life drew me to His Son by His Spirit. Then the Lord gently led me along, and let me see His love, which was endless and eternal, surpassing all the knowledge that men have in the natural state, or can obtain from history or books; and that love let me see myself, as I was without Him. 11.

In 1647, at the beginning of his ministry, Fox addressed small groups of "friendly" people on the things that were revealed to him. He also preached on the possibility of complete freedom from sin. He believed that Christ came to destroy sin, and when he ruled in a man, sin and the domination of it were completely done away. He stated that man could come into "the condition Adam was in before he fell." The clergymen upon hearing such were infuriated at Fox. Later, due to his reputation, many came from all over to hear him.

It was during this period that Fox disagreed with the clergymen on various questions concerning religion. Also the realization of that which became his central teaching occured at this time.

> Now the Lord God opened to me by his invisible power that every man was enlightened by the divine Light of Christ, and I saw it shine through all; and that they that believed in it came out of condemation to the Light of Life, and became the children of it; but they that hated it, and did not believe in it, were condemned by it, though they made a profession of Christ. 12.

Groups of his followers who were friendly, sympathetic with his religious ideas, and who were eager to learn more became organized and were called Friends, later changed into the Society of Friends.

Between the years 1649-1689, much happened. Fox and his followers were under constant persecution. Fox, himself, was imprisoned eight times. The terms of his imprisonment were anywhere from several weeks to fourteen months. The Quaker church was founded and definite missionary work was started by Fox in England.

The Quaker Act directed against Friends' meetings was passed in 1662. The Conventicle Acts of 1664 and 1670 both continued to forbid the holding of Friends' meetings. Fox married Margaret Fell in 1669.

The Toleration Act was passed in 1689. By this Act Protestant Trinitarian Dissenters were at last allowed to meet for worship in their own way. Two years later on the thirteenth of January Fox passed away.

EPILOGUE

"It is surely a significant fact that, with all his sensitiveness of spirit, Fox never appears to have undergone any travail over his own sins, nor to have passed through that experience of conviction of sin which was such a common feature of the evangelical Christianity of his time. From this point of view we may consider him as a good instance of a life conforming to the true normal type---a life unfolding its moral and spiritual powers in harmonious parallelism with the development of its physical and mental powers---for the one ideally normal life which the world has seen was a Life which 'increased in wisdom and stature and in favour with God and man'. The element of sanity in Fox, the fixity of will and moral purpose, the spiritual earnestness amounting to an inward passion, the unswerving dedication of himself to the religious life, are surely to be reckoned with by anyone who would understand his life, his quest, his discovery, or his mission."[1]

[1] Braithwaite, The Beginnings of Quakerism. Introduction by Rufus M. Jones, pp. xxxii-xxxiii.

Notes.

1) Jones, George Fox an Autobiography, p. 66.

2) Ibid, p. 68.

3) Ibid, p. 73.

4) Ibid, p. 74.

5) Ibid, p. 75.

6) Ibid, p. 76.

7) Ibid, p. 77.

8) Ibid, p. 75.

9) Ibid, p. 80.

10) Ibid, p. 79.

11) Ibid, pp. 82, 83.

12) Ibid, pp. 101, 102.

Part II.

The Social Implications of Fox's Conduct and Teachings.

Chapter I.	Education.
Chapter II.	Women, the Place of.
Chapter III.	Luxury and Recreation.
Chapter IV.	Temperance.
Chapter V.	Philanthropy and Prison Reform.
Chapter VI.	The Idea of a Society.
Chapter VII.	War.

CHAPTER I.

Education.

George Fox had little school education. Almost all of his Journal, Epistles, and Articles were written at his dictation. The nature of his writings was not scholarly. William Penn, who was learned and interested in education, says that Fox "was not of high degree, or elegant speech, or learned after the ways of the world. His questions and answers in natural things were surprising; whilst he was ignorant of useless and sophistical science he had in him the foundation of useful and commendable knowledge."[1]

He had an extraordinary deep knowledge of the Scripture. This is seen in his writings. Although the Bible had the highest place in his mind, his library held many other books. In 1928, Dr. Theodore Sippell of Marburg discovered a list of some of the books that belonged to Fox's library. Sixty-five out of ninty-nine books of this list were written by Friends. Among the others there were such books as: The Seaman's Calendar, a Hebrew lexicon, a French, a Welsh and a Hebrew Bible, a Dutch Testament and "The Dutch Schoolmaster". There were works by Henry Nicholas and other mystical writers, John Canne's "A Necessity of Separation from the Church of England", the Bishop of Chester, John Wilkins' "Principles and Duties of Natural Religion", an edition of the Magna Charter, "The Body of the Common Law of England" as altered by statute, as well as a book on medicine, and Culpepper's "The English Physician Enlarged". Fox

made references to the Apocrypha in his writings and also made biographical allusions.

Fox had a small amount of knowledge of some languages such as Greek and Hebrew. "In Lancaster, in 1664, he finished up a long discourse to the jury by thundering forth the Hebrew words which mean 'ye shall not swear by anything', whereupon, so his Journal records, 'they all gazed and there was a great calm'."[2]

His constructive instinct and his deep interest in the young led him to make provisions for their education. For this purpose he published his first school-book in 1673. This book was reprinted several times until 1726. There is a question as to whether he was the sole author of this book as his name appears on the title page of just one of the editions. All the other editions are said to be written by G. F. and E. H. George Fox and Ellis Hookes, the first "Recording Clerk" (permanent secretary) of the Society of Friends. The full title of this book is: "Instructions for Right Spelling and Plain Directions for Reading and Writing English, with Several Delightful Things very Useful and Neoessary for Young and Old to Read and Learn". It sets out the different kinds of letters (capitals, italics, old English, etc.). Some of the headings in this book are: "The Significance of the Seven Arts" (Grammar, Rhetoric, Logic, Astronomy, Geometry, Music, Arithmetic.), "Weights, measures and coins mentioned in Scripture", "The names which the Devil in

Scripture is called by", "The names which the children of God are called by", "Proverbs and short, wise sentences", "The Multiplication table of weights and measures", "Words alike in sound but spelled differently ('to pare the pear, a pair of gloves', 'he had no cause to moan when his corn was mown')," "A Ready way to reckon what one's daily expences came to in the whole year".

George Fox had the reputation of being a very poor speller. Sewel, a Dutch historian of Quakerism, who began to write his works at the end of the seventeenth century, refers to Croese who had said that Fox was not able to write legibly or to express himself clearly. To this Sewel replies:

> For though it can't be denied, that he was no elegant writer nor speller, yet it is true that his characters being tolerable his writing was legible, and the matter treated was intelligible,though his style was not like that of a skillful linguist, and albeit he employed others, because himself was no quick writer, yet generally they were young lads, who as they durst not have attempted to alter his words and phrases, so they would not have been skillful enough to refine his style. This I don't write from hearsay, but have seen it at sundry times. 3.

It however seems to be true that Fox's spelling was quite poor regardless of what writers have said. Here is an example of his spelling:

> as being vntrow & if any mare (mar) ther bovkes & blot ther bovkes throw carlesnes, lat them sit withovt (out-side, away from) the tobel (table) as disorderly children & if any on(e) torenes (turns) from these things & mendeth & doeeth soe noe more, & then if any doe aqves (accuse) them of ther former action after the(ye) be amended, the same penelaty

> shall be layd vp on them that is mended from his former doinges; & if any be knon to s(t)eale, leat him right with ovt the tabel & say his leson and shew his copy with ovt the bare (bar) & all mvst be meeke sober and ientell, & qviet & loving & not one another bad word noe time, in the skovell, noe ovt of it leats (lest)that the(y) be mad to say thr lessen or shew ther copy bovk to the master at the bare, & all is to mind ther lesones & be digelent in ther rightings. & to lay vp ther bovkes when the(y) goe from the skovell & ther pens & inkonerns (ink-horns), & to keep them sow (so), else the(y) must be lovk'd vpon as carles & slovenes, soe yov mvst keep all things clean, svet, and neat, & hanson. 4.

The above quotation, not only shows the poor spelling but also shows the interest of Fox in schools. It deals with the subjects of the discipline in schools. (The first part of the paragraph quoted is missing.)

In 1668 Fox established a school at Waltham Abbey for teaching children there, and in the same year he records: "(I) ordered the women's school to be set up to instruct young lasses and maidens in whatever things were civil and useful in the creation."[5] This school was set up at Shackle-well, Hackney. Six years later he writes from his prison at Worcester to William Penn recommending that two Friends, should set up a school in the country near London.

In his bequest to the city of Philadelphia of certain land which William Penn had given to him, he gave directions "to build a meeting-house for the use of the Friends, and a school house upon another part, and to enclose another part for a garden, and to plant it with all sorts of physical plants

for lads and lasses to learn simples there, and the use to convert them to---distilled waters, oils, ointments, etc."[6] The Friends of Philadelphia did not carry out these directions for some reason or other.

George Fox was accused of undervaluing the Bible quite frequently during his days. In spite of this fact, he recommended the translation of the bible "into every man's language and mother tongue",[7] he pointed out that the Jews had their Scriptures in their tongue. Along this same line, Fox and his early followers, to the scandal of the orthodoxy of the time, insisted that the heathen who had never heard of the Scriptures or of Christ in the flesh could be saved if they were obedient to such Light as they had. In his will Fox left to Thomas Lower his New England Indian Bible. This Bible must have been a copy of the translation into a Massachusetts dialect completed by John Elliot in 1663.

This quotation is from the seventh edition of the Journal of George Fox concerning his activities during the year 1676, the following is stated:

> During this time I collected together as many as I could, of the epistles I had written in former years to Friends. I made a collection of the several papers that I had written to O. Cromwell, and his son Richard, in the time of their protectorships; and to the Parliaments and magistrates that were in their times. I collected also the papers I had written to King Charles II. since his return, and to his council and parliament, and the justices or the magistrates under him.

> I made another collection of certificates which I had received from divers governors of places, judges, justices, parliament-men, and others for the clearing of me from many slanders, which the envious priests and professors, both here and beyond the seas, had cast upon me.....Besides these, I made two books of collections; one was, a list of catalogue of the names of those Friends who went out of the North of England,.....The other was the names of those Friends that went first to preach the gospel in other nations, countries, and places, in what years, and to what parts they went.
>
> I made another collection, in two books; one of epistles and letters from Friends and others, on several occasions, to me; the other of letters of mine to Friends and others.
>
> I wrote also a book of the types and figures of Christ, with their significations; and many other things, which will be of service to truth and Friends in time to come. 8.

This shows that without a doubt, Fox was interested in writing and in preserving material for future references. Such being the case, although previous discussion stated the poorness in the quality of Fox's literary work, it is probable that it was acceptable in his days.

George Fox's view on education can be judged by his maxim, "Discourage nothing in your children but evil, neither correct them in your own will."[9]

The early records of the monthly and quarterly meetings show that the first generation of Friends were alive to the needs of education and apprenticeship for their children. In 1671, there were more than fifteen boarding-schools kept by Friends. Fox stressed the importance of education for girls

as well as for boys. The schools that were begun by the Friends had as their aim and ideal a much more religious than a purely utilitarian purpose. The thought was to provide schools with a definitely Quaker "atmosphere", in which the boys and girls would grow up into some measure of understanding of the Quaker way of life, and receive a training that would prepare them as men and women to share in the work of the Society.

By the close of the sixteenth century the policy of sending children to Quaker day or boarding-schools was well established. From as early as 1690, the London Yearly Meeting advised in its Minutes against children being trained in the worldly ways. These Minutes also urged the provision of Quaker school-masters and mistresses. Irish Friends of this time were concerned with the same question. In their Minutes of 1701 appeared the following:

It warned against:

1. Pride and idleness, with too much of the hurtful conversation of the world;
2. Schooling children with non-Friends and in company with other children, whose example occasions their losing the plain language and excites them to vanity and pride;
3. Too much fullness and choiceness in eating and drinking, especially having the opportunity too frequently to drink strong liquors;
4. Giving children money to spend at their own will, both before and after they are apprentices;
5. Keeping children too long at school without labour;
6. Finery in apparel and liberty of too much of the world's conversation;
7. Keeping children unemployed at home and exposed to the roving vanities for which idleness makes way. 10.

It recommended:

1. That children be taught at Friends' schools or by their own parents;
2. That concerned Friends show themselves examples in plainess and moderation, and in keeping their children to necessary labour;
3. If employed at home, they should be bound apprentices that they may be kept under subjection as servants;
4. Rich Friends are advised, so as to afford a powerful example, to bring up their children to labour and in plainness out of costly apparel;
5. Children are to be kept to meetings and not left to stay at home by themselves. 11.

The above excerpts from the Minutes were typical of the prevailing Quaker point of view at the end of the century. It seems that this type of guarded education meant the protection from evil influences, which during the period of immaturity was very important.

Notes.

1) Fox's Journal, Bi-Centennial, Vol. II, pp. ii, xivvii.

2) Brayshaw, The Personality of George Fox, pp. 38,39.

3) Sewel, History of the Quakers, p. 26.

4) Brayshaw, The Personality of George Fox, pp. 182, 183.

5) Jones, George Fox an Autobiography,Vol. II, p. 461.

6) Webb, The Fells of Swathmore Hall, pp. 366-9.

7) Brayshaw, The Personality of George Fox, p. 115. Quoted.

8) Fox's Journal, Bi-Centennial, Vol. II, pp. 160, 161.

9) Ibid, p. 119.

10) Braithwaite, The Second Period of Quakerism, p. 535.

11) Ibid, pp. 535-536.

CHAPTER II.

Women, The Place of

George Fox came directly in contact with at least four of the leading sectarian movements of that time. There can be no question that they exerted an influence upon him both positively and negatively. The Anabaptist, or Baptist was the first sect to touch his life. At the time he became acquainted with them, they already had a long history, reaching back in Europe to the time of Luther. Their career had been marked by persecution and suffering. They were one branch of the "Independents".

Edwards, in his "Grangraena", in 1646, in his report of a doctrine existing at that time, in reference to the Baptists, stated:

> Still stranger, they had what their enemies scornfully called She-preachers. Edward had recorded this dreadful error in his list of one hundred and ninety-nine distinct errors, heresies, and blasphemes. 'Some say that 'tis lawful for women to preach, that they have gifts as well as men; and some of them do actually preach, having great resort to them'. 1.

There is no doubt that Fox was influenced by this group in forming his idea on the place of women in the fields of religion. It is one of the tragedies of the Christian Church that it has excluded women from the ministry. This attitude was due to a misunderstanding of a single passage written by Paul.

> As in all the churches of the saint, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also says the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church.
>
> (I Cor. xiv, 34, 35.)

Fox believed that men and women stood equal in the eyes of God, and both may be called by Him into the highest spiritual service. During his later visits to the American Colonies, he was, even then, concerned in setting up Monthly Meetings for the women. Fox thought that the cases of the sick and the poor should be the special task of the women.

In 1676, he wrote an epistle to a group of Friends concerning the prevelent opposition to women's meetings and to their preaching. The following exerpt from this letter shows his attitude on the subject:

> Some of this spirit have said to me, 'they see no service in women's meetings.' My answer is, and hath been to such, if they be blind and without sight, they should not oppose others; for none impose anything upon them. God never received the blind for a sacrifice, neither can his people. But Christ has enlightened all; and to as many as receive Him, He gives 'power to become the sons of God'.....now I say to all of you, that are against women's meetings....., you are therein out of the power of God, and his Spirit you live not in. For God saw a service for the assemblies of the women in the time of the law, about those things that appertained to his worship and service, and to the holy things in his tabernacle, and so they in his Spirit see now their service in the Gospel; many things in these meetings being more proper for the women than the men; and they in their power and wisdom of God may inform the men of such things as are not proper for them; and the men may inform the women of such things as are not proper for them, as meet-helps

> to each other. For in the time of law, the women were to offer as well as the men; so in the time of the Gospel much more are they to offer their spiritual sacrifices; for they are all called, both men and women, a royal priesthood; they are of the household of faith; they are the living stones that make up the spiritual buildings, which Christ is the head of; and are to be encouraged in their labour in the Gospel; for all things that they do, both men and women, are to be done in the Power of God. 2.

Fox wrote a letter to the Duke of Holstein upon learning that Friends were suffering. The suffering was caused by the opposition to the preaching of Elizabeth Hendricks to a public assembly gathered together for religious purposes. Fox presented passages from the Bible to show that it was right for women to preach in the sight of God.

> Let a women learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. (I Tim. II, 11, 12.)

Fox explained this passage as referring to women who were unruly. In the same chapter these words appear, which command women to "adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (that which becometh women professing godliness) through good works." (I Tim. II, 9, 10.) He goes on to explain that women sing in the churches, "but they sing psalms, in your churches, are they then silent?" 3.

The passages from the New Testament used by Fox to show that women, who were good and holy, and could be the teachers of the

good things, were:

1. .....that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed:.....
(Tit. II, 3-6.)

2. But every woman praying or prophesying with her head unveiled.....
(I Cor. IX, 5.)

3. I commend unto you Phoebe our sister, who is a servant of the church that is at Cenchreae; that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many, and of mine own self.
(Rom. XVI, 1-3.)

4. Now a certain Jew named Apollos,.....was mighty in the scriptures. This man had been instructed in the way of the Lord:.....and he began to speak boldly in the Synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of the Lord more accurately.
(Acts XVIII, 24-27.)

5. The wonderful speech of Mary:

My soul doth magnify the Lord,
And my spirit hath rejoiced in
God my Savior.
For he hath looked upon the low
estate of his handmaid:
For behold, from henceforth all
generations shall call me
blessed.
For he that is mighty hath done
to me great things;
And holy is his name.

And his mercy is unto genera-
tions and generations
On them that fear him.
He hath scattered.....
(Luke I, 46-56.)

6. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, brought spices, that they might come and anoint him. And very early..... And entering into the tomb, they saw a young man.....and they were amazed. And he said unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him! But go tell his disciples and Peter, He goeth before you into Galilee: there ye shall see him, as he said unto you. .....Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, ...

(Mark XVI, 1-12.)

The passages used by Fox from the Old Testament to show that the women played an important part in the religious life in those days were:

1. Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And Jehovah God said unto the woman, What is this thou hast done. And the woman said, The serpent beguiled me, and I did eat.
(Gen. III, 11-14)

2. And Miriam answered them,
Sing ye to Jehovah, for he
hath triumphed gloriously,
The horse and his rider hath
he thrown into the sea.
(Ex. XV, 21.)

(This is the song that was sung by Miriam, the prophetess, the sister of Aaron, after the crossing of the Red Sea under Moses.)

3. And Hannah prayed, and said;
My heart exulteth in Jehovah;
My horn is exulted in Jehovah;
My mouth is enlarged over mine enemies;
Because I rejoice in thy salvation.
There is none holy as Jehovah;
For there is none besides thee,
Neither is there any rock like our God.
(I. Sam. II, 1-3.)

4. The Books of Ruth and Esther.

It seems that in the Old Testament, words of wisdom were put into the mouths of women in the form of beautiful songs. Fox tried to show this as well as the fact that there were many women in the Old Testament who were of good character.

There were passages referred to by Fox which showed that the work of the Lord was for both the men and the women. These were:

1. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus.
(Gal. III, 27-29.)

2. And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit.
(Joel II, 28-30.)

In spite of much opposition, Fox continued to organize women's meetings and remained in favor of their preaching. During his lifetime, some of the outstanding Quaker women, who were occupied in the spreading of the Gospel were:

1. In 1647, Fox found a Elizabeth Horton of Selby, near Mansfield, among the Baptists. (The Baptists allowed their women to preach.) After she left them she testified against their deceit. It is probable that she became the earliest of women-preachers among Friends.

2. There were two Quaker women from the North of England who preached. One was Isabel Butterly, the name of the other is unknown. These women had with them printed copies of the papers written by Fox entitled, "To All That Would Know the Way to the Kingdom." These, were passed out by the two women to all who wanted them.

3. Ann Audland told her parish minister that he was a professed follower of Christ and that all that he preached was false. She was charged with blasphemy and imprisoned. She wrote a letter to Margaret Fell, who later became Fox's wife, in which she stated:

> .....This is indeed a place of joy, and my soul doth rejoice in the Lord. I continue a prisoner in Banbury, but I witness freedom in the Lord. 4.

4. In 1656, Elizabeth Holme continued her work as an itinerating minister.

5. Sarah Blackbury is mentioned by Fox as the women who told him of the needs of the poor Friends. She was also one of the first women ministers in London.

6. The pioneer work in America was begun by women in spreading the Gospel of the Lord. Mary Fisher and Ann Austin reached the Barbados at the end of 1655. In the summer of 1656, they went to Boston. The Calvinists, in their anti-Quaker propaganda, set the suthorities of Massachusetts against the Quakers. The two women were expelled from there soon after they reached Boston. Two weeks later, eight others, who had arrived from London, were also expelled.

7. The leading minister among the Friends in Holland was Judith Zinspenning, the mother of Sewel, the Quaker historian.

The women have played an important part in the history of Quakerism. From the first, they took a large part in the publishing of the Quaker message. Many were stirred by Fox to an enthusiastic devotion. The women began the work in London and at the Universities. They were the first to reach Massachusetts, while the efforts to carry the message into the Mediterranian countries will always be linked with the names of Mary Fisher and Katherine Evans. The women's meetings were for the purpose of giving relief to the poor, to the widows and the fatherless, to

visit the sick and the prisoners, to endeavor to reclaim those who had gone astray, and to stop false reports that tend to cause friction in all matters. It also dealt with women who had married non-Friends or were married at church.

George Fox's own attitude of the place of women has already been indicated in the previous discussion. The central source of his attitude is the spiritual equality of both men and women. Early in his life he met with some who asserted that women had no souls, "adding in a light manner, 'no more than a goose'. Fox states, "I reproved them.....for Mary said, 'My soul doth magnify the Lord'." 5.

From this thought originated all the others, such as: the giving of equal educational opportunities to both the boys and the girls, the idea of women as helpers to the men, in the home, in the church, and even in public life. The following is an exerpt from the councel Fox gave to the women:

> .....to look into their own selves and families, and to look to the training up of their children, for they are oft-times more amongst them than the men, and may prevent many things that may fall out, and many times they may make or mar their children in their education. 6.

A brief discussion on the Friends' idea of marriage will be presented at this time, due to the closeness of its relation to the main topic.

From the first, the Friends had taken care to preserve accurate records of births and deaths among their group; but marriage was a

more difficult matter. They refused to recognize the authority of the priest to declare people man and wife. They also objected to be married by a civil magistrate. Marriage, to them, was essentially a religious act, in which the Church was concerned. They devised a procedure of their own.

> Fox gave forth a paper on marriage as early as 1653. According to the abstract in his Journal, under the date 1667, he advised Friends to lay their intentions, ...'before the faithful in time, before anything were considered, and afterward publish it in the end of a meeting, or in a market, as they were moved unto. And when all things were found clear, they being free from all others and their relatives satisfied, then they might appoint a meeting on purpose for the taking of each other in the presence of at least twelve faithful witnesses.' A thoroughly regular system was, however, only gradually established. Full publicity and a solemn act of contract were secured by the procedure adopted by Friends, though it was not, as we have seen, in strict conformity with the law. 7.

Fox's view was that the right of joining in marriage was the work of the Lord only, and could be done by no other. Since it was the Lord's work, those who were present were only there as witnesses. But after the marriage, a Friend could, if he wanted to do so, take a copy of the certificate to the magistrate.

These marriages of the Friends' were unlawful, and they had to endure much until in 1661, the result of a "nisi prius" case at Nottingham caused such marriages to be legally recognized.

Fox's own marriage to Margaret Fell, did not at the time command universal approval among the Friends. His own words prove this:

> .....there was....., some jumble in some minds about it, but the Lord's power came over all and laid their spirits and some after(wards) confessed it. 8.

Some scandal had been talked about him and Margaret Fell, but the whole matter was completely disposed of by the existence of a vast wealth of evidences concerning the happy home life that followed this marriage.

Notes.

1) Jones, George Fox an Autobiography, p. 19.

2) The Journal of George Fox. 7th ed., Vol. II, p. 163.

3) Ibid. p. 163.

4) Braithwaite, The Beginnings of Quakerism, pp. 199, 200.

5) Brayshaw, The Personality of George Fox, p. 64, ft. 1.

6) Ibid, p. 106, ft. 2.

7) Braithwaite, The Beginnings of Quakerism, p. 146.

8) Brayshaw, The Personality of George Fox, p. 126, ft. 4.

Bible references taken from the American Revised Version.

CHAPTER III.

Luxury and Recreation

The early Quaker ideal retained much of the Puritan Strictness. The influence of Puritanism and the Quaker principle of simplicity, together, in a time when frivolity existed in the extreme, combined in forming a rigid attitude towards luxury and recreation.

Fox gives us a picture of the existence of frivolities during his life time, in a very cynical manner:

> What a world is this, how doth the devil garnish himself.....women putting on gold, gay apparel, plaiting the hair, men and women they are powdering it, making their backs as if it were bags of meal.....they snuff up like wild asses and like Ephraim they feed upon wind.....they shall not be respected else if they have not gold and silver upon their backs, or his hair be not powdered, or if he have (not a company of ribbons hung about his waist)....., ...then he is a brave man, then he is accepted, then he is no Quaker, because he hath ribbons on his back and belly and knees and his hair powdered.....Likewise the women have their gold, their spots on their faces, noses, cheeks, foreheads, having their rings on their fingers, wearing gold, ...Now are not all these that have got these ribbons hung about their arms, backs, waists, knees, hats, hands, like unto fiddler boys.....are these the spoilers of creation.....do not these cumber God's earth, let that of God in all conscience answer.....Oh! these are gentlemen, these are brave fellows and they must have their recreation; and pleasures are lawful; and these in their sports set up their shouts like unto the wild asses, are like unto the kine or beasts when they are put to grass lowing when they are full. 1.

The desire for inward sincerity and reality, coupled with the democratic feeling of the equal worth of all men in the sight of God,

led the Quakers in the disuse of customary forms of speech. "You" was regarded as the proper address to a superior, while "Thou" was the customary form used in addressing inferiors and the members of the immediate family. The Quakers refused to make this distinction and addressed all men as "Thou". This same feeling led them to keep their hats on, even in the presence of the judges and magistrates. They claimed that such marks of honour as the removal of the hat should be reserved for God alone.

As to the dress, there was at first no uniformity of costume, although the Quakers shought after plainness and simplicity. Before the end of the seventeenth century, the objection of the Quakers to follow the changing fashions of the world led to the retention of a dress that had been discarded by others. This led to a "Plainness" that began to approach uniformity. The records of disciplinary action in many Monthly Meetings, during the eighteenth century, show that great importance began to be placed on dress and speech.

On this topic, the Book of Discipline states:

> Our testimony respecting simplicity is wrongly understood if it is interpreted as mere self-discipline or self-mortification. It does not require any rigid rule as to the outward things of life; but it is the outcome of the necessity which the discipline instinctively feels of subordinating everything to principle. In all times Christians have been constrained to free themselves from luxurious and self-indulgent ways of living-----In life as in art, whatever does not help hinders. In all kinds of effort, moral, intellectucal, or physical, the first condition of vigor is the resolute surrender of that which is not essential. Is it likely that the highest life, the life of the Christian, can be carried on upon easier terms? 2.

The disuse of the Sacraments by the early Quakers shocked many of their fellow-Christians. The Sacraments of Baptism and the Lord's Supper were the most important. E. Grubb, in his book on What is Quakerism, stated the following on this matter:

> It seems to be not only an audacious rejection of the unbroken tradition of the Church, but disobedience to the plain commands of our Lord. It should be understood from the outset that, if we are to make our 'testimony' to the world on this point aright, we must do so not negatively but positively. That is, we must convince people that we do not disbelieve in Baptism and in Communion, but show by our lives that we know the reality of these things without the use of the outward forms.....They (the Quakers) seem to have been convinced from the first that those who knew the inward baptism and communion did not need the outward symbols. 3.

The Quakers in their observance of keeping all things simple and pure, objected to the Sacraments. They claimed that the idea of some inherent (or semi-magical) efficacy in the rites themselves was derived in the main from pagan sources. They also believed that the changes which the Church had sanctioned and enforced in the methods of conducting the ceremonies were almost as great as would be the change of dropping them altogether.

In determining whether a thing is a luxury or not, Fox set up a simple principle as a guide. This was, that a person ought not to spend money on things that he or she cannot rightfully afford. In deciding whether a thing could be afforded or not, one must ask of oneself the following questions: Will the proposed expenditure be mainly for personal comfort, vanity, or for ostentation? Will it tend to elevate, refine and beautify one's own life

and the lives of others? Is one justified in spending money on one's comfort, when there are those in want?

The same principle applied in determining the right of enjoying certain forms of recreation. There was a distinct division made between the useful and the hurtful recreations. All the hurtful ones were forbidden. These forbidden forms of recreation will be discussed. They were:

1. Games of chance.

These were forbidden as they were considered below the dignity of the intellect of man and his Christian character. They produced excitement of the passions unfavorable to religious impression. They also tend to alter the moral character by introducing the habits of gaming and of chance.

2. Music.

The instruments in themselves were not harmful but their use had been greatly abused at that time, therefore, they cannot be a source of moral improvement. If indulged in, it would interfere with the Christian duty of religious retirement. Singing was also objected to as its articulate power expressed in different classes of songs, made it detrimental to morals, as it often implied the sensual interpretations of things.

3. Theatre.

The manner of the drama was objected to.

It impersonates the characters of others and professes to reform vice. The contents of the drama was objected to as they present false sentiments. Drama of a certain nature is injurious to the happiness of man, it disqualifies him for the pleasures of religion and for domestic enjoyment.

4. Dancing.

It was considered among the vain amusements of the world. It produces a kind of frivolous levity and of thoughtlessness with respect to the important duties of life. Dancing creates vanity and pride and excites some of the malevolent passions.

5. Novels.

There were forbidden since they produce an affectation of knowledge, a romantic spirit, and a perverted morality.

6. Diversions of the Field.

These were forbidden. They were followed by people without any consideration whether they are justifiable either in the eyes of morality or of reason.

> It has been a matter of astonishment to some, how men, who have the power of reason, can waste their time in galloping after dogs, in a wild tumultuous manner, to the detriment often of their neighbors, and to the hazard of their own lives; or how men, who are capable of high intellectual enjoyments, can derive

> pleasure so as to join in shouts of triumph, on account of the death of a harmless animal; or how men, who have organic feelings, and who know that other creatures have the same, can make an amusement of that, which puts brute-animals to pain. 4.

George Fox was against hunting and hawking, which were the field diversions of his day. He had a great love for animals, and often reproved those who treated them improperly in his presence. He considered these diversions as unworthy of the time and attention of men, who ought to have much higher objects of pursuit. He believed firmly that a Christian could never follow them, as he could not help but know the works of creation better than to subject them to his abuse.

The Quakers believe that they had discovered the system of morality that Christianity prescribes, therefore, under no circumstances can any of the members deviate from it. No matter how the temperment of the young people may differ, they must all submit to it. Not even their parents have anything to do with it. The origin of this system, as a standard of Education in Society, is as follows:

> When the first Quakers met in union, they consisted in religious or spiritually-minded men. From that time to the present there has always been, as we may imagine, a succession of such in the Society. Many of these at their great meetings, which have been annual since those days, have delivered their sentiments on various interesting points. These sentiments were regularly printed in the form of yearly epistles, and distributed among Quaker families. Extracts, in process of time, were made of them, and arranged under different heads, and published in one book under the name of 'Advices'. (The book is entitled, 'Extracts from the Minutes made, and

> from the Advices given, at the Yearly Meeting of the Quakers in London, since its first Institution.') Now these advices comprehend important subjects. They relate to Customs, Manners, Fashions, Conversation, Conduct. They contain, of course, recommendations, and suggest prohibitions to the Society as rules of guidance: and as they come from spiritually-minded men, on solemn occasions, they are supposed to have had a spiritual origin. Hence, Quaker-parents manage their youth according to these recommendations and prohibitions; and hence, this Book of Extracts forms the basis of the moral education of the Society. 4.

To the Quakers, the bodies as well as the minds of children required exercise for their growth. As their disposition is lively, such exercises are necessary and must be expected from them. The Quakers, although they were esteemed an austere people, were also sensible of the wants and necessities of youth. They allowed their children most of the sports or exercises of the body, and most of the amusements of the mind. But as children are to become men and women of moral characters, the Quakers believed that certain bounds should be made, and that an unlimited permission to take part in every form of recreation would be harmful.

Notes.

1) Brayshaw, The Personality of George Fox, pp. 101, 102, ft. 1.

2) Quaker Strongholds, p. 144.

3) Grubb, What Is Quakerism, pp. 66,67.

4) Clarkson, A Portraiture of Quakerism, Vol. I, pp. 94, 95.

5) Ibid, pp. 4, 5.

CHAPTER IV.

Temperance

The attention of George Fox was called on the evils of drinking for the first time when he was a youth of nineteen. Fox attended a fair on business, where he met one of his cousins and a friend, who were both members of a church. They asked him to join them in drinking a mug of beer.

> I being thirsty, went in with them, for I loved any who had a sense of good, or that sought after God. 1.

These words of Fox shows that he was not opposed to drinking and that he must have enjoyed drinking with his friends at various times. What actually led him to object to drinking was the lack of temperance on the part of the drinkers, especially those who were church members. He stated:

> When we had drunk a glass apiece, they began to drink healths, and called for more drinks, agreeing together that he that would not drink should pay all. I was grieved that any who made profession of religion should offer to do so. They grieved me very much, having never had such a thing put to me before by any sort of people. Wherefore I rose up, and, putting my hand in my pocket, took out a groat, and laid it upon the table before them, saying, 'If it be so, I will leave you'. 2.

This incident marked the crucial point in the life of George Fox. It led him to leave his home, relatives, and friends. He began to visit one city after another, later beginning to preach concerning the things that were "opened" up to him.

The chief objections to drinking, at first, were practical in nature. Drinking was a waste and made men unfit for responsible positions. Moderation, which has always been a value in the Quaker way of life, was soon applied to the use of alcoholic drink.

It was a custom of the time to drink healths at and after meals. The Quakers stopped this custom as they believed it to be troublesome and meaningless. They rejected it upon the principle that it had no connection with true civility. They considered it as officious, troublesome, and even embarrasing, on some occasions.

> To drink to a man, when he is lifting his victuals to his mouth, and by calling off his attention to make them drop them, or to interrupt two people who are eating and talking together, and to break the thread of their discourse, seems to be an action as rude in its principle as disagreeable in its effect. Nor is the custom often less troublesome to the person drinking the health, than to the person whose health is drunk..... They (Quakers) consider, also, the custom of drinking healths at dinner as unnecessary, and as tending to no useful end. 3.

The Quakers suffered a great deal for refusing to drink healths and toasts, especially to the King. Accounts of their sufferings for this reason are numerous. Their ability to withstand all and continue to refuse drinks for healths and toasts, finally led Charles II. to take definite steps. Fox stated in his own words the following:

> And after the king came in, divers Friends suffered much, because they would not drink his health, and say, 'God bless the King'; so that many Friends were in danger of their lives from rude persons, who were ready to run them through with their swords for refusing it, until the King gave forth a proclamation against drinking healths, ... 4.

This quotation shows the great power of passive resistance, which was the form of weapon used by the early Quakers. By suffering in the upholding of their principles, in a society totally against them, the Quakers, increased their reputation and influence more than they imagined. They showed that individual perseverance can and often will lead in arousing group consciousness on existing evils of the day.

The following passages from the writings of various Quakers during Fox's days express their ideas on the matter of drink and temperance:

> 1. ..... And, being sensible that the earth is the Lord's and the fullness thereof, and they that are but stewards of the portion He hath given them, they do not use things superflous, which are destructive to the creation and hurtful to their neighbors. But in apparel they are modest, in meats and drinks temperate; that they may have wherewith to give a portion to the afflicted, feed the hungry and cover the naked with a garment..... 5.

> 2. We find Friends warned against admitting unsuitable persons to business meetings, 'particularly guzzling drinkers and company-keeping smokers'. 6.

> 3. The early records show that the cases of discipline that occured were these among many others:

> .....marriage by the priest, drunkeness, keeping on a hat in prayer, 'going to dig at Banbury for money,' running into imaginations and studying astrology..... 7.

Temperance claimed a good deal of attention among the early Friends. Excessive drinking was the subject of frequent action in the Monthly Meetings. The delinquent Friends were directed to condemn their miscarriage in the public-houses they had frequented.

> It is the expectation of Friends that the party concerned shall call to mind all the places and houses where he hath thus transgressed, and bring a list..... to the end that a copy of this his testimony may be sent to each and every of those places where Truth by him hath been dishonoured, for the clearing thereof. 8.

In 1689, the English government, while prohibiting the importation of foreign spirits, had thrown open the home distilling-trade. This brought on gin-drinking, which about in the year 1724, infected the masses of the population and spread like an epidemic and soon became the master-curse of English life.

> Time was approaching when one could get drunk for a penny, dead-drunk for two pence, and have a straw for nothing on which to sleep off your debauch. 9.

In a time when conditions were going from bad to worse, it was a struggle for the Friends to point out the evils of drinking. All their efforts seemed to be in vain. Fox wrote an epistle on this subject in 1682, which was approved by many

Friends who were engaged in this trade. This epistle contained warnings to inkeepers and vinters to never let any have "any more .....strong liquors than what is for their health and their good; in that they may praise God for His good creatures, for every creature of God is good and ought to be received with thanksgiving." 10.

Fox instituted a meeting of Friends who were in the trade. This meeting issued a broadsheet which the members stuck on the walls of their most public rooms. These posters served in enabling the proprietors "to withstand all disorder in their houses and families, from people drinking to excess, singing, rioting, and gaming, or keeping unreasonable hours, and other disorders and debaucheries." 11.

It seems that the evil of drink was only in an immature stage among the people of that time. During the seventeenth century, even among the Friends, the real harmful and evil nature of drinking was not stressed. They opposed mainly on the grounds of disorderly conduct, which did not, necessarily, have any connection with the morality of the people. The fact remains, that although much was done to show objections to drinking, many Friends were occupied in this trade, thus earning their living from it.

Notes.

1) Jones, George Fox an Autobiography, Vol. II, p. 68.

2) Ibid, p. 68.

3) Clarkson, A Portraiture of Quakerism, Vol. I, pp. 278, 279.

4) The Journal of George Fox. 7th ed., Vol. II, p. 165.

5) Braithwaite, The Second Period of Quakerism, p. 497.
(An article by John Whitehead.)

6) Ibid, p. 509.

7) Ibid, p. 253.

8) Ibid, p. 595, ft. 3.

9) Ibid, p. 595

10) Ibid, p. 595.

11) Ibid, p. 596.

Chapter V.

Philanthropy and Prison Reform

> There is no great work of humanity and mercy in which the Quakers have not had their share, and which finally is not rooted in that which Fox recognised as the power of the 'Seed of God'. 1.

The monasteries where the destitute had been relieved, which was one of the structures of the ancient society, was broken up in England during the period of the Reformation. The Elizabethan Poor Laws met the growing need very imperfectly. During the days of Fox's youth, the poor were oppressed and suffered greatly. Fox found the most of the professors of Christianity were accepting the state of things as natural and inevitable. He saw that the state of things could be changed to the better. This led him to fearlessly condemn the existing conditions. He showed how it was the duty of those who profess Christianity to do all in their power to teach how to right these wrongs. Since he could not convince most people of this, he and his followers did all they could in this line.

As early as 1648, at Mansfield, he attended the sitting of the justices, who met under the Statute of Apprentices, to fix the rate of wages in the district. He exorted them: "not to oppress the servants in their wages, but to do that which was just and right to them".[2] It seems that in some placesthe poor people were forced to work for fourpence, fivepence, and sixpence per day. Their earnings could not even pay for the bread in most

families.

The true basis of Fox's philanthropic attitude and work lies in his idea of the equal value of all in the sight of God. But he also stated:

> Your bestowing of outward things to such as stand in need is the least love, and things of little value in comparison to the things that are above and immortal. 3.

Fox issued directions to the Quarterly Meetings for binding as apprentices to Friends the children of widows or others who were poor. He wrote:

> This apprentice, when out of his time, may help his father or mother, and support the family that is decayed; and in so doing, all may come to live comfortably. This being done in your Quarterly Meetings, ye will have knowledge through the country in the Monthly and Particular Meetings of masters fit for them, and of such trades as their parents or you desire, or the children are most inclinable to. Thus being placed out with Friends, they may be trained up in truth; and by this means in the wisdom of God, you may preserve Friends' children in the truth, and enable them to be a strength and help to their families, and nursers and preservers of their relations in their ancient days.....For in the country ye know, ye may set forth an apprentice for a little to several trades, as bricklayers, masons, carpenters, wheelwrights, ploughwrights, tailors, tanners, curriers, blacksmiths, shoemakers, nailers, butchers, weavers of linen and woolen stuffs and serges, etc. 4.

The above quotation not only shows the importance placed on the religious training that the apprentices are to receive due to their environment, but also shows the trades in which a

great majority of Friends were occupied.

The types of people who were to be aided according to Fox were, "those who were in need, widows and people who were homeless, 'all poor Friends that are past work', and those who were 'distempered' in mind so that they should not be driven 'to go to the World'." 5.

Fox seemed to have the understanding that the poor class of people existed in society because of the evil dealings in business. At the very beginning of his public work, he wrote:

> About this time I was sorely exercised in going to their courts to cry for justice, and in speaking and writing to judges and justices to do justly.....In fairs also, and in markets, I was made to declare against their deceitful merchandise, cheating, and cozening; warning all to deal justly, to speak the truth, to let their yea, be yea, and their nay be nay; and to do to others as they would have others do unto them. 6.

The Friends strove to live up to this standard. Those occupied in business appear to have been the first to set fixed prices on their goods. They refused to ask for more than they intended to take. At first these Friends lost their customers but as soon as their integrity became known, it brought them much prosperity.

Fox wrote a paper in 1659, in which he discussed what we would now call the economics of luxury. The paper was in answer to the question, "How must the poor live if we must not wear their lace, and gold and silver, and ribbons on our backs?"[7] He answered, "Give them all that money which you bestow upon all

that gorgeous attire and needless things to nourish them that they may live without making vanities....and through that you will live and they will live both."[8]

The Restoration and the persecution that the Friends had to endure gave them little scope for social work except within their own group. This led the Friends to be careful that the necessities of their own poor were relieved.

In 1656, two Women's Meetings were started in London. They were the Box Meeting and the Two Weeks Meeting. The Box Meeting gathered the money for the relief of the poor in a box, under direct encouragement from Fox. A little later a Meeting was begun by the men in order to help the women in looking after the poor, the widows and the fatherless, and in general for the relief of the poor. It was in the spring of 1671, after recovering from his illness, that Fox took the establishing of Women's Meetings seriously. Fox urged the establishment of these meetings wherever he went, as these words of his indicate:

> that so the women may come into the practice of pure religion, which is to visit the widows and the fatherless and to see that all be kept from the spots of the world. 9.

A more thorough and detailed discussion of the work assigned and conducted by the women is found in the chapter on The Place of Women.

Whenever there was a chance to relieve those not in their own group, the Friends saw that such was done. Fox records one

incident in his writing, there would come perhaps "two hundred of the poor of other people; and Friends would send to the bakers for bread, and give every one of these poor people a loaf, how many soever there were of them; for we were taught to do good unto all." 10. It seems that the Friends did not perceive the evil consequences of indiscriminate "charity". We do know that their root principles went much deeper than the gratification of a passing benevolent emotion. Some were led into taking a course of steady efforts in removing the causes of distress and suffering. Thus the "charity" of the Friends grew up into philanthropy.

In relieving the poor, Fox planned that each parish should employ competent people to supervise the unemployed in finding work. He urged that all persons should have free access to the magistrates in order to inform them of any neglect of the poor. Also that the poor should not be denied their liberty until means had been made to provide their needs. Fox also suggested a labour bureau or "poor man's office". It was to be under the supervision of the members of the parishes in bringing together the employers and the unemployed workmen, boys seeking apprenticeship, and servants needing places. He stressed the point that none were to be put to service until they had been taught the trade first.

The philanthropical work of the Friends was carried into the various prisons. This was mainly due to the fact that numbers

of their own people had been thrown into prisons during the time that persecution lasted. Fox, himself, spent a great part of his life in prisons. Most of his writings were produced while in them. It is said that his work became known through the prisons.

The loathsome prisons in which so many of the Quaker pioneers were held, and the barbarousness of the criminal law in those days, were not taken by the Quakers as a matter of course. The suffering of others imprisoned as well as their own led them to protest. While Fox was in the prison at Derby, he wrote to the judges, "concerning their putting men to death for (stealing) cattle, and money, and small matters."[11] He also pointed out "What a hurtful thing it was that prisoners should lie so long in jail; showing how they learned wickedness one of another in talking of their bad deeds; and therefore speedy justice should be done."[12] The protests fell for the most part on deaf ears, and the prisons remained in the state of corruption, physically and morally.

The transition took place from philanthropy to social reform. The Quakers began to realize that although philanthropy was excellent in its own way, it, nevertheless, had certain limitations. They realized that efforts of individuals, alone or in cooperation with one another, are often found to fail. The field of work is too small, the necessary funds are

not often available, and an element of compulsion is often needed which the State alone can supply. The object aimed at could be secured adequately only through changes in the law through improved administration of the forces of society.

In the case of the prisons, the State took practically no responsibility in managing them. It just handed over the criminal for a term of punishment to a jailer, who got all that he could out of the prisoner and his friends. This led to the monstrous abuses of the prisoners. The Quaker philanthopic minded members saw all this and found that the abuses could only be removed by bringing the State to realize that it had other duties to the offender than simply punishing him. If this is all it thinks of, the prisoner comes out more degraded, and a greater menace to society than when he went in.

The Quakers and other prison reformers that followed them brought out the point that the State must place a criminal in a wholesome condition, see that he is treated humanly, and also try if possible to reform him. They saw that the work of changing a bad will into a good will, and making a man who feels that society is his enemy into a good citizen, is a personal work done by persons who have his good deeply at heart. The Friends tried to do this as prison visitors.

George Fox's first serious imprisonment was in 1650. The charge was direct and distinct. He was committed as a

blasphemer. He might have been condemned easily to suffer a death penalty, under the law passed by both Houses of Parliament in 1648. It was an offence, punishable by death, to deny that the Scriptures are the Word of God, or that the bodies of men would rise after their deaths. It was blasphemy to say that the Sacraments of Baptism and the Lord's Supper were not God's command. Also to declare that man has by nature free will to turn to God was a blasphemy.

While in the prison at Derby, Fox wrote many letters, to the magistrates, to the justices, to the "priests", to the court at Derby, to the mayor, to the individual justices, and all others directly connected. In these letters he called them to be obedient to the Light within them.

The letter to the jailer, stating the reason for the imprisonment of Fox and another in 1650 was as follows:

> To the master of the house of correction in Derby, greetings:
>
> We have sent you herewithal the bodies of George Fox, late of Mansfield, in the county of Nottingham, and John Fretwell, late of Stensiesby, in the county of Derby, husbandman, brought before us this recent day, and charged with the avowed uttering and broaching of divers blasphemous opinions contrary to the Act of Parliament; which upon their examination before us, they have confessed. These are therefore to require you forthwith, upon sight hereof, to receive them, ... into your custody, and them therein safely to keep during the space of six months, without bail or mainprize, or until they shall find sufficient security to be of good behaviour, or be thence delivered by order from ourselves. Hereof you are not to fail. Given under our hands and seals this 30th day of October, 1650.
>
> 'Gervase Bennet,
> 'Nath. Barton.' 13.

During the six months that Fox was in this prison at Derby, various people who professed Christianity visited him to ask the explanation of his religious views. Fox tried his best to explain it. Some were able to grasp it, others became infuriated and left, calling him a blasphemer.

After the six months had passed, Fox was held in the Derby prison for another six months. This was on a definite charge, without any trial, apparently because he refused to join Cromwell's army.

In all Fox was imprisoned eight times. He was thoroughly familiar with the conditions of the prisons as well as the treatment of the prisoners. The prisons in which he served terms of sentences were: as discussed above, at Derby for one year, at Carlise for seven weeks as a blasphemer, a heretic and a seducer, at Launceston for eight months, on charge of disturbing peace, in Lancaster Castle for about sixteen weeks, on a charge of stirring up war against the King, at Lancaster and Scarborough for two years and eight months, for refusing to take the oath of Supremacy and Allegiance; and the last imprisonment of fourteen months at Worcester and London for attending a meeting at Armcost and for the refusing to take the oath of Supremacy and Allegiance.

Fox was weakened very much by the many imprisonments. His confinement in rooms that let in wind and rain had left him in a very poor state of health. This has been indicated in his

own words, "the illness I got in my imprisonment at Worcester had so much weakened me that it was long before I recovered my natural strength again. For which reason, and as many things lay upon me to write, both for public and private service, I did not stir much abroad during the time that I now stayed in the north;....." 14. It is probable that his death was due to the fact that he never fully recovered his strength.

Led by Fox and other Quaker philanthropists, work was begun to help the prisoners gain more comfort and care, both materially and spiritually. In the eighteenth century more definite steps were taken by the State in reforming the prison conditions. The work of the Friends had inspired and led the State to see the necessity of reform.

In every Meeting of the Friends, collections were taken for the poor and for the relief of the prisoners. By prisoners, it did not mean just those who were Friends but others as well. It concerned all who were suffering in the prisons.

> .....thronged up in stinking rooms, and sometimes in one room, about twenty of us, where we could not all lie down at once and no straw allowed us to lie upon, except we would pay 2s.6d. for one bolting, which was sold to the felons for 2d., and no manner of victuals allowed to be brought to us, except we would pay 6d. for one penny loaf of bread, and as much for a quart of milk, and 3d. for a quart of water,..... 15.

Not only prison reform, but all social reforms needed were begun in England.

While the seed sown broadcast by Fox often fell among thorns, it had sprung into rich harvest in the hearts of thousands who were seekers after Truth; and these children of Light, like Fox himself, set the inward law of the Spirit beyond and above the outward law and customs of society. Through them a way of life found expression, which, if it could have prevailed in England, whould have transformed the social order. 16.

Notes.

1) Grubb, What Is Quakerism, p. 156. Quoted from the Journal of George Fox. German Edition, 1908. Introduction.

2) Ibid, p. 158.

3) Brayshaw, The Personality of George Fox, p. 105. Quoted from the Epistles of Fox, p. 136.

4) Ibid, p. 104. Quoted from Fox's Journal. Bi-Centennial Edition, Vol. II, p. 119.

5) Brayshaw, The Personality of George Fox, p. 105. Quoted.

6) Grubb, What Is Quakerism, p. 107. Quoted from The Journal of George Fox. German Edition, 1908, p. 39.

7) Braithwaite, The Beginnings of Quakerism, p. 523.

8) Ibid.

9) Braithwaite, The Second Period of Quakerism, p. 273.

10) Grubb, What is Quakerism, p. 158. Quoted.

11) Ibid, p. 164.

12) Ibid, p. 164.

13) Jones, George Fox, an Autobiography, Vol. I, pp. 131, 122.

14) Ibid, Vol. II, p. 544.

15) Braithwaite, The Second Period of Quakerism, p. 222.

16) Ibid, pp. 555, 556.

CHAPTER VI.

The Idea of a Society

In the earliest years of the Quaker movement, the need for organization was hardly felt. The pioneers had no thought of creating a new religious body; their whole mission was to bring the Christian Church back from error to truth. The oppositions they encountered from the religious authorities, and the fierce persecution to which they were subjected by the civil powers, made it clear to them that they must make arrangements to care for those who suffered and for their families. Means of providing for the support of the "publishers of Truth" during their journeys throughout the country was also necessary. These early Quakers had no idea of making the arrangement of their campaign a substitute for the Divine leading. Neither George Fox nor any of his companions assumed the authority, like that of the Jesuit "Superiors", to direct the movement of others.

As the Quaker movement first took root in the North of England, it is there that the earliest signs of organization began. The first Monthly Meeting appears to have been established at Swarthmore in 1653. The purpose of this meeting was for the care of the poor and to see that all walked according to the Truth. The Quarterly Meetings were begun in 1660. These were held to make collections for the poor and also to prepare letters of advice and encouragement to Friends in the district. The Yearly Meetings were soon begun to take care of the matters of

the Friends in the whole country.

The idea that Fox had when he organized his Society, was that of a democratic theocracy. In this Society, every member of the body of adult age, whether male or female, was (at least in theory) given an equal responsibility and an equal voice in arriving at decisions, so long as all was done under the Divine leading and in the Divine life.

The unit of control was not the congregation, as many of the local meetings of the Friends were small and weak. The Monthly Meeting was given the control as a unit. It represented a number of congregations, thus making it possible for the weaker to receive the help of the stronger. To these Monthly Meeting groups autonomy was given, subject to certain control from the larger groups called Quarterly Meetings, and finally from the Yearly Meeting of the whole country. The Yearly Meeting was the legislative body, which had the power to set forth the principles for which the Society stood, and to alter its discipline when necessary. Each Monthly Meeting had the power to admit new members, to care for its own poor, to deal with their own disorderly members, and even expel them, subject to the right of appeal to the higher meetings.

The ideal of corporate guidance was kept before Friends, both in the devotional spirit which they were trained to meet for the business of the Church, and the fact that voting was never

resorted to. A "Clerk" presided at each meeting for the business of the Chruch. His position was a combination of a chairman and a secretary. It was for him to prepare and direct the business of the meetings as well as the responsibility of keeping the minutes.

As to the procedure of the meetings, they were as follows in most cases: They began with a devotional silence, with opportunity for vocal prayer. After a proposal had been introduced and discussed, the Clerk read the minutes which contained the decisions of the meeting. He offered this for criticism or amendment. It was usually accepted in substance, but further discussion might indicate that the real decisions of the meetings had not been stated. If such were the case alterations were made.

When any Friend, or groups of Friends, wanted to bring forward a matter that concerned the Society as a whole, it was usually introduced in a Monthly Meeting. After it was approved there, it was sent to the Quarterly Meeting, and then to the Yearly Meeting. By previous arrangement with the Clerk, urgent matters could be brought before any meeting for business.

The ideals of Christian living held by the Society were impressed from time to time on the members. This was done by reading the "General Advices", and the "Queries", at least once a year in the Monthly Meetings. In many cases, they were read at the close of a Sunday morning meeting for worship.

The "Meeting for Sufferings" was a central committee of the Society. It was originally formed for the recording and relieving the Friends who were suffering due to the lack of religious tolerance of the time.

The principal offices in the Society of Friends were those of "Overseer" and "Elder". The work of the Overseers was like that of the present day pastors. They were expected to make themselves acquainted with the members and those who attended the meetings, to visit their homes, to care for the education of the children, to attend to the needs of the poor, and to deal with any whose conduct caused or was likely to cause trouble in the congregation.

The main work of the Elders was to foster the spiritual life of the congregation. It was their part to give help and advice, when needed, to persons who spoke or offered vocal prayers in the meetings for worship. The Elders also had to tell an ill-advised speaker to take his seat.

There was no office of Minister in the Society of Friends. It was customary, when a Friend spoke often in a satisfactory manner in a congregation, that a proposal be made to the Monthly Meeting that his (or her) gift in the ministry should be formally recognised. If this were done, the person becomes a "Recorded Minister". This person was given the privilege of attending the "Meeting for Sufferings."

Anyone who attended the meetings of Friends and appeared to be "convinced" was regarded as a Friend. Later it was necessary to make a more definite membership. The practice of keeping an exact list of members in each Monthly Meeting grew up in relation to the relieving of the poor among them. The practice of "Birthright Membership" was also started. From the first, Friends held the Apostolic principle that children shared the religious "status" of their parents. Therefore, the children born to parents both of whom were in membership with Friends, were added to the list of members as "Birthright Members".

The settlers of Pennsylvania, tried to base their government on the religious principles of the Society of Friends. This was called a "Holy Experiment" and was not very successful. The measure of success that they achieved probably deserves more recognition than it has been given. In discussing this experiment one author stated:

> .....the responsibility was very great, the many chances for failure must have been at least partly foreseen, and the spectacle of these pioneers mustering their confidence in "the Truth", risking their happiness, their fortunes, and the reputation of their religious Society, is one of the exalted scenes of history. 1.

The principles upon which these settlers based their government were; perfect democracy, perfect religious liberty, perfect justice and fairness in dealing with aborigines and neighbors, the absence of all military and naval provision for attack and

defence,and the abolition of oaths.

William Penn and his friends, after three decades of suffering, found resting upon them the direct responsibilities of government. The State had been to them a beneficient agency, but a cruel oppressor. Here in Pennsylvania was the chance to make the Divine Law and the human law one. They had to prove that their beliefs were not just cimerical and unworkable. To their disappointment the experiment failed.

Thirty years before Penn led his colony to America, the far-sighted George Fox had under consideration a project of procuring a place in the Colonies to which the persecuted Friends might go. He requested Josiah Cole, a minister who was going to see the Indians of the interior, to look for a favorable location. This location was to be purchased from them, not for his Society bodily to move to, but for the poor who could not stand the shock of persecution. Cole reported in 1660, that obstacles made it difficult to purchase any land from the Indians.

In 1674, when Lord Berkeley offered for sale one-half of New Jersey, it was purchased by two Quakers, John Fenwick and Edward Billinge. Billinge soon failed, and in order that the opportunity should not be lost, nine-tenths of the new territory was assigned to William Penn and two others. Many Quakers moved there and New Jersey became in a sense a Quaker colony. Its population grew so rapidly that the experiment was extended to east New Jersey. In 1681 William Penn and eleven others pur-

chased the remainder of the province, organized the government, and invited immigration. Robert Barclay, of Urie, the Quaker apologist, was made Governor for life. This experiment did not last long due to the oppositions from those not in sympathy with the Quakers.

The experiment conducted by John Bellers during the seventeenth century in England is worth discussing at this time. Bellers is known as the first of the long line of great Quaker philanthropists, and the pioneer of modern Christian Socialism.

Bellers proposed the founding, by voluntary subscription, a college of about three hundred persons, of all sorts of useful trades, who would work for one another, without other relief. He calculated that the labor of 200 would pay the rent and the necessities of all, and that the other 100 would make 10,000 pounds profit a year for the founders.

The scheme was one in which there was a mixture of industries and agriculture. By this variety of trades, the community would be eliminated of middlemen and be self-sufficing, with little need of money. Bellers had in mind a regulated work colony. He planned an institution with four wards for young men and boys, for married persons, for young women and girls, and for the sick and the lame. The men and the women were to have separate work-rooms if possible. The children were to be given an English education, with manual training from four or five years of age. Careful moral supervision was to be given through-

out. There was to be a library, a physic-garden for nature study, and a laboratory for preparing medicines. The young men were to be apprenticed in the institution until they were 24, and the young women until they were 21 or married.

Bellers revised his plans, but pushed his scheme to the end of his life.

> He reiterates his fundamental position that the increase of regular labouring people is the country's greatest treasure: 'land, cattle, houses, goods and money are but the carcass of the riches; they are dead without people, men being the life and soul of them'. 2.

He claimed that his scheme demonstrated the following points:

> First, that in such collections of people there may be all conveniences for instruction and oversight, both in virtue and industry;
> Secondly, they cannot there want work any time of the year, they having all the conveniences of life to raise for themselves and their founders;
> Thirdly, they cannot there want vent for what they raise more than they spend, because the founders will gladly receive it, it being all profit to them;
> Fourthly, and, as a proportionable part of them are employed upon the land in husbandry, they will raise food sufficient for the whole society.....
> Such colleges and colonies will be an excellent expedient to people the Northern Counties and the waste lands of the kingdom, and greatly increase the value of the lands of the nobility and gentry of England..... 3.

The idea of an ideal society was not merely in the minds of George Fox and his followers but some were actually put to practice. The fact that most of the schemes failed must be

accounted for, but the most important phase is that they had the courage to try when all conditions were so strongly against them.

Notes.

1) Sharpless, A Quaker Experiment in Government, p. 3.

2) Braithwaite, The Second Period of Quakerism, p. 581.

3) Ibid, p. 580.

CHAPTER VII.

War

In the early Christian Church, during the first two or three centuries, until the union of Church and State under Constantine, it was generally held, by the more spiritually minded leaders, that Christians could take no part in military service. At the same time, although the calling of a soldier was strongly discouraged, most Christians did not regard it as absolutely sinful.

The same view of the unchristian character of war was taken by many of the mystical and reforming sects of the Middle Ages and later by the Cathan, the Waldenses, the Lollards, and the Anabaptists. Most of these held that war as well as oaths were forbidden to the Christian. So the emergence of the same convictions among the Quakers was no accident. It was the natural outcome of their mystical and experimental Christianity.

Its first appearance in the life of Fox was when he was a youth of 20, as his own words indicate.

> Being returned into Leicestershire, my relations would have had me married; but I told them I was but a lad, and must get wisdom. Others would have had me join the auxiliary band among the soldiery, but I refused, and was grieved that they offered such things to me, being a tender youth. 1.

In the earliest years of Fox's public ministry, in 1650, during his imprisonment at Derby, he was offered a captaincy in the Parliamentary army, but he refused.

> I told them I knew whence all ways arose, even from the lusts, according to James' doctrine; and that I lived in the virtue of that life and power that took away the occasion of all wars. 2.

A little later, shortly before the battle of Worcester in 1651, he was again pressed to enter the Army. This time as a soldier, for refusing to serve, he was imprisoned.

Fox himself never wavered from the assurance that he felt that he had reached the experience that made fighting impossible as well as removing altogether the spirit that led to it. He did not seem to be in a hurry to press this view upon his friends until they were shown the Spirit of God in their own hearts. When William Penn asked him what he should do about his sword, Fox replied, "Wear it as long as thou canst". 3.

Gradually the Light led some of the Quaker pioneers to see the true logic of their position. Some who knew that they had been brought off entirely from outward warfare, held that, in a State which was only partially Christian, an Army had a necessary place as God's instrument for the punishing of wrong doers.

In 1659, at Bristol, seven Friends were appointed Commissioners for the militia. Alexander Parker wrote to consult Fox on the matter, he seemed to have advised against their taking the appointment. The next year, he definitely advised that two Friends, who had been offered posts in the army, should not accept them. Toward the end of 1660, the position of the Society of Friends was finally cleared by the declaration addressed to

Charles II. From that time onwards there is no doubt that the Society as a body has borne a corporate testimony against war, as being inconsistent with Christ's gospel of love and peace.

The Quaker testimony for peace was founded on (1) The Inward Light, which was not a principle of merely individual guidance, but was the light in the souls of the living Christ. (2) The fervent belief that the Light was given in measure to all men, which raised all human personality to a new dignity. (3) The belief that the Spirit of Christ was the final authority for the Christian. This meant that no human authority could rightly usurp its claim on his allegiance.

Among Fox's writings is one containing the promise that he would not take up arms against the Government.

> I, who am of the world called George Fox, do deny the carrying or drawing of any carnal sword against any or against thee Oliver Cromwell or any man; in the presence of the Lord God I declare it, God is my witness: by whom I am moved to give this forth for the Truth's sake, from him whom the world calls George Fox, who is the son of God, who is sent to stand a witness against all violence and against all the works of darkness..... And my kingdom is not of this world, therefore with the carnal weapon I do not fight, but am from those things dead,.....and this I am ready to seal with my blood .....,for the establishing of righteousness and cleansing the land of evil-doers, and a witness against all wicked inventions of men and murderous plots..... 4.

In 1677, while at Amsterdam, Fox wrote an Epistle to the ambassadors who were meeting to discuss the possibilities of peace between the countries of Christendom. The following is an

excerpt from it:

> Christ Jesus saith, 'Blessed are the peacemakers, for they shall be called the children of God', Matt.v.9, so all Christian men are to forsake evil, and do good, to seek peace and follow it, if they will 'love life, and see good days', 1. Pet. iii. 11. God hath called all true Christians unto peace, I. Cor. vii., and therefore all Christians ought to follow this peace, which God calls them to. They should let the peace of God rule in all their hearts; which is above the peace of this world, that is so broken.....And the apostle saith to the Christians, 'Be at peace among yourselves', I. Thess.v. Now all Christians should obey this command, and be at peace among themselves; not in war and strife.
>
> And the apostle exhorts the Christians, and saith, 'If it be possible, as much as lieth in you, live peaceably with all men': this should be the endeavor of all Christians. For it is no honour to Christ, that the Christians should war and destroy one another, that profess his name, who saith, 'He came to save men's lives, and not to destroy them'. Christians have enemies enough abroad without them, and therefore they should love one another, as Christ commands, who saith, 'By this ye shall be known to be my disciples, if ye love one another'. 5.

During the period in which the persecution was at its height, the Quakers suffered much for taking their stand on the testimony for peace. A group of Quakers at Griesheim, who were mostly vine-growers, suffered for refusing to bear arms or to contribute towards the expense of the militia. This group kept up their meetings until 1686, when all the members crossed the Atlantic to Pennsylvania to the Germantown Settlement, where they joined in the first great protest by a religious body against slavery.

In the colonies, the Quaker administrators were in frequent difficulty on the question of war, both against the

Dutch and the Indians. They were faced with orders from the Home Government to arm the Colonies against the Dutch, and were faced with the demand of the inhabitants (The majority of them whom were not Friends) for protection against the Indians. They were constantly compelled to choose between giving up either their office or going against their testimony for peace. They learned that a pure idealist could not always get his way. Especially, where freedom of conscience rules, he had no right to force his own convictions, however sincerely held, on others who do not share them.

The Quakers held firmly to their testimony for peace as a religious duty. They felt that, no matter how they looked at war, it was an evil as it destroyed that which was created by God in its process, and was against the teachings of Christ.

Notes

1) Jones, George Fox an Autobiography, Vol. I, p. 70, 71.

2) Ibid, p. 128.

3) Quoted in Grubb, What is Quakerism? p. 122.

4) Braithwaite, The Beginnings of Quakerism, p. 180.

5) The Journal of George Fox. 7th edition, Vol. II, pp. 198, 199.

PART III.

The Application of Fox's Teachings in the Modern Friends' Social Thoughts and Action.

Chapter I. Philanthropy.

Chapter II. Peace.

CHAPTER I.

Philanthropy.

Within their own society, the Quakers were content to solve the problems of Christian social life upon the basis of private property, honest hard work, and the care of the poor. Beyond their own circle they worked through philanthropic and humanitarian movements.

John Bellers, who immediately succeeded the first generation of Quakers, recognized the inadequacy of most attempts made to solve the social problems. He proposed, first of all to the Friends, and then to Parliament, a Socialistic scheme of productive cooperative societies founded on Christian, as well as economic, social, and political ideas.

William Allen founded the chemists' firm of Allen and Hanbury, was president of Guy's Hospital, a lecturer at the Royal Institution, and combined with his study of Science devoted charitable labours. He accompanied Stephen Grellet in a number of remarkable visits to Europe, working against poverty, tyranny, and the things that tend to the ruin of human beings. He was also quite a leader in the crusade against the slave trade.

The services of Elizabeth Fry and her friends in their work of mercy will never be forgotten as being examples of what work can be done by the women in the field of social service.

The following lines were written by the Rev. George Crabbe, about Mrs. Fry:

'One I beheld! a wife, a mother, go
To gloomy scenes of wickedness and woe;
She sought her way through all things vile and
base,
And made a prison a religious place;
Fighting her way--the way the angels fight
With powers of darkness--to let in the light.
Yet she is tender, delicate and nice,
And shrinks from all depravity and vice;
Shrinks from the ruffian gaze, the savage gloom
That reign where guilt and misery find a home;
Guilt chained, and misery purchased, and with them
All we abhor, abominate, condemn--
The look of scorn, the scowl, the insulting leer
Of shame, all fixed on her who ventures here:
Yet all she braved; she kept her steadfast eye
On the dear cause, and brushed the baseness by.
So would a mother press her darling child
Close to her breast, with tainted rags defiled.' 1.

The career of Joseph Sturge of Birmingham is another example of one who was much concerned with the evil conditions existing in society. He did his best to guide the forces of Chartism to a milder issue. He worked for peace and against slavery. He felt it his duty to be an active radical politician, as he saw that the middle and lower classes of England were starved and exploited by a privileged class. He started the Adult School movement.

John Bright, a Quaker cotton spinner of Rochdale, spent much of his time fighting against poverty and selfish privilege.

and for the welfare of the common people of the nation.

Later new forms of service arose. Among them were the Garden City and Garden Suburb movement, in which the Cadburys' village of Bournville, the Towntrees' village of New Earswick near York, and the Reckitts' suburb at Hull, are the most conspicuous examples. Many Friends also took part in the realization of the greatest experiment of all, the Garden City at Letchworth. These groups have also devoted themsleves to the organized welfare of their employees in industrial betterment.

During the early years of the World War, there came into existence a Committee of the Yearly Meeting called the War and Social Order Committee, now made into a permanent body. Its purpose was to make a contribution to social study and reform from the spiritual side. Eight points were drawn up by this Committee. These points represent, in careful phrasing, the modern attitude of the active and progressive majority of the members of the Society of Friends. These points were officially adopted by the Yearly Meeting of 1918, they are as follows:

> 1. The Fatherhood of God, as revealed by Jesus Christ, should lead us towards a Brotherhood which knows no restriction of race, sex or social class.
> 2. This Brotherhood should express itself in a social order which is directed, beyong all material ends, to the growth of personality truly related to God and man.
> 3. The opportunity of full development, physical, moral and spiritual, should be assured to every member of the community, man, woman and child. The development of man's full personality should not be hampered by unjust conditions nor crushed by economic pressure.

4. We should seek for a way of living that will free us from the bondage of material things and mere conventions, that will raise no barrier between man and man, and will put no excessive burden of labour upon any by reason of our superfluous demands.

5. The spiritual force of righteousness, loving-kindness and trust is mighty because of the appeal it makes to the best in every man, and when applied to industrial relations achieves great things.

6. Our rejection of the method of outward domination, and of the appeal of force, applies not only in international affairs, but to the whole problem of industrial control. Not through antagonism but through cooperation and goodwill can the best be attained for each and all.

7. Mutual service should be the principle upon which life is organised. Service, not private gain, should be the motive of all work.

8. The ownership of material things, such as land and capital, should be so regulated as best to minister to the need and development of man. 2.

The minutes which adopted these points added:

We remind Friends that this should be no formal act, but that, having expressed approval, we should continually test our life, individual and corporate, by the principles embodied in them, and seek to illustrate them daily. 3.

B. Seebohm Rowntree belong to a group of Friends who were actively engaged in the social and political life of his time. He was born in 1871. He was educated in the Friends' School, in York. His deep interest and concern in social problems is seen reflected in the many books written by him. The titles of some of his books are: "The Human Factor in Business", "The Human Needs of Labour", "Poverty", "How the Labourer Lives", "Unemployment", and "The Responsibility of Women Workers for Dependants".

The advanced and practical nature of his writings on these social problems is really surprising. In one of his books he stated:

I do not propose in this book to discuss the basis of industry, but I suggest that whatever experience may teach us in that respect, there are certain conditions which must be secured for the workers, no matter what the industrial structure may be. These are:

1. Earnings sufficient to maintain a reasonable standard of comfort.
2. Reasonable hours of work.
3. Reasonable economic security during the whole working life and in old age.
4. Good working conditions.
5. A status for the workers suitable to men in a free country in the twentieth century.

Since hitherto these conditions have not been adequately secured under the capitalistic system, the more extreme thinkers are demanding its complete overthrow, in order that an entirely new system may be set up in its place. There is great divergence of opinion as to what the new system should be..... But the overwhelming majority of workers are in favour of evolving a better state of things out of what exists at present, rather than of scrapping it entirely and starting afresh. Personally, I agree with that view. 4.

The American Friends Service Committee was organized June 1, 1917, by the Quakers of Canada and the United States. They collected $5,000, chose Rufus Jones as its chairman, borrowed the campus of Haverford College as a summer training school, and enlisted the young men of the Society to volunteer for relief and reconstruction in the devastated districts of France. The eight-pointed red and black star worn by the early English Quakers in their service work in France in 1872, and, twenty years later, in Bulgaria and Russia, was adopted as the insignia. In 1914, three weeks after the war broke out, the English Friends began relief work among the civil population of France and Belgium.

The American Friends gave much help to the English at this time. When the United States entered the war, they organized for work in a national way. By 1927, the American wearers of the red and black star made their way into every corner of suffering Europe. Over 900 American young men and women, mostly members of the Religious Society of Friends, were working in cooperation with the English Friends and their work.

The Quaker work touched popular sympathy in England, Canada, and the United States. People, regardless of nationality, religion, or political opinion, gave money and goods to the Friends to help in carrying out their relief work. The American Committee alone received over $12,000,000 in cash in ten years' time, as well as a large amount of clothing, seed, food supplies, drugs, etc.

The kind of relief given was according to the need. Help was given without regard to religion, politics, or nationality. In France, thousands of shell-damaged houses were repaired, hundreds of new cottages built, the people were provided with the necessities to begin life again, temporary children's homes were conducted, and a maternity hospital was founded. In Belgium, similar work was done for the children.

In Russia, aid was given to the thousands of Polish refugees. During the famine years, several hundred thousand Russian peasants were fed. A children's clinic, nursing service, and a

model farm was set up by the Friends in the famine area, to demonstrate a better way of living.

In Poland, after the war, the Friends built new homes, supplied food, clothing, tools, sheep and seeds. They placed an anti-typhus unit at one of the gateways from Russia, through which the returning refugees were entering, and checked the spread of the threat of the typhus which came with them. They also established an orphanage and an agricultural school, which was recently turned over to the Polish Government.

Austria and Germany were reached by the Friends by 1919. There, they faced the solving of the problem of terrible malnutrition affecting hundreds of thousands of children with rickets or tuberculosis. They organized the distribution of the milk supply. They trained and sent out traveling teachers of hygiene who taught the people in the remote parts of the country how to avoid tuberculosis. This work was turned over to the Austrian Government in 1931.

The Friends established Good-will Centers in Vienna, Berlin, Paris, and Geneva, from which they could carry on further programs of faith and works. In each country, the centers are in touch with native leaders in peace, religious and social work. All the centers cooperate in collecting valuable information, exchanging articles in newspapers and periodicals, and in arranging conferences between the nationals of different countries. For

instance the Berlin and Warsaw Centers brought about the first conference between Germans and Poles held after the war.

In 1928, in cooperation with another Quaker organization, the American Friends Service Committee extended its work to Japan. A young couple was sent to Tokyo whose sole work was to create a better understanding between Japan and the United States.

In India, the English Friends had been carrying on much effective work. Rabindranath Tagore, the great Indian poet, established a social and educational settlement for the people of all ages in Santiniketan, in the Bengal district. In 1929 Tagore asked the Friends for help, and the American Friends Service Committee responded by sending a young doctor and his wife, a practical nurse, to take charge of the health work in the settlement and the surrounding villages.

The Friends, in their quiet manner, have done much work in the field of social service and philanthropy. They have carried on constructive work in many lands for the purpose of relieving the sufferings of humanity and in meeting the many needs.

The annual reports of the American Friends Service Committee shows how the work is carried on and has been during the recent years. Their first years work, 1931-32, in the bituminus coal fields came as a result of the investigation of the United States Children's Bureau and the President's Organization on the Unemployment Relief. The work in these fields were based on the

five point program involving:

1. Child Feeding.
2. Health Activities.
3. Cooperative Shops.
4. Subsistence Homestead Leaders.
5. Friendly Counsellors. 5.

The 1932-33 work in these fields began in late October. A maximum of 22,441 school children were fed one substantial meal a day, in addition to 5,338 pre-school children, and 743 nursing and expectant mothers who received milk rations. This program was carried on in 354 communities in fifteen counties of West Virginia and Kentucky. The lines of action in these fields during that year may be summarized as follows:

1. Carrying on child feeding and health program.
2. Supplying clothing for miners' families.
3. Developing handicraft work and especially the organization of the Mountaineer Craftsmen's Cooperative Association, near Morgantown, West Virginia.
4. Encouraging more permanent forms of rehabilitation. 6.

The 1934-35 work of the American Friends Social Committee were in the fields of home service, foreign, and peace. Work in the coal fields was continued. In the Logan County, West Virginia, the Friends Health Service rendered the following:

> 858 families with health problems, have been visited; 354 cases have been given physical examinations; 207 operations have been performed; 170 cases, hospitalized; cod liver oil and milk have been distributed as needed. 7.

A number of cooperatives have been developed, nearly thirteen thousand were fed, communities have been built, baby clinics

and mothers' clubs have been started, two educational camps for 'teen age girls were begun, and a storeroom was established to supply the need for clothing in the coal fields. All these projects were carried on during the year 1934-35 in this country, as well as the continuing of work in the foreign fields and along the movement of peace.

During the years 1935-36, much progress was made in the various fields of service that were begun the year before. The Committee of the Social-Industrial Section organized service work camps. The fundamental purposes of these camps were:

1. To give the opportunity for young people to obtain first-hand knowledge of difficult social and industrial problems in conflict areas by working in the communities.
2. To explore the possibilities of social change by non-violent technique.
3. To perform some worthwhile job of social significance in the community. 8.

The campers at Neffs, Ohio, constructed a much-needed community pool, did relief work in one of the valleys following a serious flood, built playground equipment, and conducted a library project in bookbinding. The campers studied the problems of the coal industry by having discussions led by operators, union officials, and miners. They visited mines and attended union meetings and observed arbitration proceedings. Other camps did as much in their specific fields.

This year, that is in 1936, an extensive program for peace is to take place under the leadership of the Friends in the United

States. The following chapter will discuss the program in full.

The Friends as a body of religious people have always been alert in making special efforts to leviate the needs of humanity. All the work has been carried on diligently, as the following words express so beautifully:

> Sharing with many of our fellows an intellectual revolt against injustices, and feeling a strong desire for the ideal society, the aim of the American Friends Service Committee are always centered in the basic values of human personality. No reform can spell true progress if they disregard these central values. It, therefore, calls for dedication on the part of those who share the life and the work of the Committee to hold sacred, and persistently attempt to release that of God in the lives of any of those about us whom we may touch. 9.

Notes.

1) Elizabeth Fry; or, the Christian Philanthropist, p. 449. (Written for the American Sunday School Union.)

2) Graham, The Faith of the Quakers, pp. 319, 320.

3) Ibid, p. 320.

4) Rowntree, The Human Factor in Business, pp. vii, viii. Introduction.

5) A Report of the Services and Relief in the Bituminous Coal Fields. (The American Friends Service Committee.) September 1, 1932, August 31, 1933. An article on the cover.

6) Ibid, p. 4.

7) American Friends Service Committee Report, 1934, p. 14.

8) Ibid, 1935, p. 3.

9) Ibid. An article on the cover.

CHAPTER II.

Peace.

> No lengthy proof is needed to show that the Christianity of Christ is actively hostile to all war. 'God is Love' is the theological sanction to Christian conduct, and so excludes war. The fruits of the spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control. How would these do as nine standards for nine divisions of an army? No amount of genial allowance for poetic exaggeration or oriental epigram can change the command to turn the other cheek and to love your enemies into a maxim for military tactics. 'The Soldier's Pocket Book' is an elaborate and detailed denial of the Golden Rule. 1.

Such has been the attitude of the Quakers on war and still is. For this reason the early Quakers suffered much at the hands of the persecutors in England. Suffering for this same cause was endured by the Quakers who came to set up their colonies in an ideal Christian form in the United States. The firm stand against war on the part of the Quakers during the World War led to the formation of the American Friends Service Committee. The extensive work of this committee in the field of social service in the various countries of the world has been discussed in the previous chapter. The work for peace undertaken by this Committee will be discussed in this chapter.

Instead of enlisting in the army, the young Friends enlisted as volunteer workers in a program for relief and reconstruction in the devastated districts of France. After the war, these same workers continued their services in other European countries in

aiding the great mass of humanity who were suffering the aftermaths of the war.

The war called the attention of the Friends, as of the peace-loving people, to the great lack of definite education in our own country for international friendliness and understanding. The Service Committee has been undertaking to do its share in this work. Probably the most dramatic educational activity sponsored by American Friends is that of the Peace Caravans. These Peace Caravans are composed of college students who spend their summer vacations traveling about by auto, in small groups of men or women, and speaking on peace wherever they get a chance. The members are carefully trained before they go out. Each Caravan works in a different part of the country, spreading the Gospel of Peace wherever it goes.

In 1931, the fifth summer of this service, there were fourteen teams in the field. Of these, ten were sent out by Friends, two by the Brethern, one by the Unitarians, and one by the Negroes. They spoke before churches, young people's meetings, Rotary Clubs, granges, summer schools, and wherever people came together, including jails and the public streets.

In June of each year, the Service Committee conducts two Institutes of International Relations, of two weeks each. At these Institutes, well-known authorities in their fields give courses on the problems of peace, from the social, economic,

political, and spiritual standpoints. The first Institute is attended by the Peace Caravaners, and by ministers, Y.M.C.A. secretaries, and any peace workers interested. The second Institute is attended by the workers in the field of education. The basic lectures are the same in both, but emphasis is laid on different phases of the work for peace.

To the five Institutes established by 1934, at Wellesley College, Massachusetts; Haverford College, Pennsylvania; Duke University, North Carolina; Atlanta Georgia; and Northwestern University, Illinois; four new Institutes were added, at Grinnell College, Iowa; Reed College, Oregon; Mills College, California; and Whittier College, California. The great success of these Institutes was the determining factor in the decision that they were to be repeated this year, 1936.

These Institutes were made possible by gifts from interested individuals and by a grant of $5,000,000 from the Carnegie Corporation. The Institutes ranged in length from ten days to two weeks, with an average attendance of one hundred and fifty-five men and women selected because of their outreach for peace education in their local communities.

As in previous years, the faculty members and evening lecturers were outstanding leaders in education, religion, and public life. The courses offered were divided into three groups.

They are:

1. Dealing with facts relative to the present international situation.
2. Dealing with methods of peace education and the resources of the peace movement.
3. Dealing with the spiritual dynamic or the motivation for working toward the elimination of war. 2.

It is the nature of the second and third groups of courses offered which makes these Institutes unique and wins for them the enthusiastic support of the growing number of people of all denominations who look toward the Society of Friends for leadership in activities motivated by an unqualified Christian pacifism.

The Quaker International Centers developed as a natural outgrowth of the fundamental attitudes of Friends and of the war and post war action. The Quaker Center, as defined by Carl Heath, of England is the following:

> (It) stands for a new way of life---the way of a free, peace-loving, peace-thinking, friendly, and co-operative international humanity centered in a faith in the active working of the divine life in men. 3.

These Centers are located in Berlin, Germany;London, England; Philadelphia, United States; Paris, France; Vienna, Austria; Saarbrucken, Germany;Geneva, Switzerland; in Holland, Bulgaria, Greece, Czecho-Slovakia, the Scandinavian countries, Russia, India, and in Japan. The number is increasing as the importance of such Centers is being felt.

The International Centers have become points of active contact and practical cooperation, as well as centers for the radiation of understanding and spiritual power. They have become channels through which European and Asiatic thoughts and European and Asiatic Quakerism could speak to American and English Friends, as well as means for the interpretation of the attitudes of British and American Friends to Europe and Asia. Without the Centers as points of contact, traveling Friends and other leaders in thought and opinion could not have shared in the exchange which had been made possible.

One author stated:

> People all over the world, and perhaps especially in Europe today, are turning towards Friends, seeking for help in the facing of problems which are fast becoming the problems of the whole world. Let us not fail to rededicate ourselves to whatever service we may be called to render and to make ourselves clear channels for 'that of God' in us to answer to 'that of God in everyone.' 4.

A group of prominent peace and religious leaders of the nation will launch on the 21st of April, 1936, an Emergency Peace Campaign. This Campaign will attempt to mobilize the peace sentiment of the nation into a force powerful enough to resist and relieve conditions which are sweeping the nations of the world into another war and chaos.

The announcement of the Campaign was made by the Secretary of the Peace Section of the American Friends Service Committee,

who is the Executive Director, from the headquarters in Philadelphia, Pennsylvania. The American Friends Service Committee will serve as treasurer of the movement as its initiator. The Campaign will have the cooperation of leaders from peace organizations, religious bodies of all faiths, trade unions and labor groups, liberal organizations, student and youth groups, and any other agencies interested in the purpose of this movement. It is headed by Dr. Mendenhall, president of Whittier College, California, who is the chairman.

The purpose of this Campaign is to promote a cooperative national campaign to keep the United States from going to war and to achieve world peace by:

1. Strengthening pacific alternatives to armed conflict.
2. Bringing about such political and economic changes as are essential to a just and peaceable world order.
3. Recruiting and uniting in a dynamic movement all organizations and individuals who are determined not to approve of or participate in war. 5.

The Campaign proposes to arrange meetings in two hundred or more of the most important communities in all parts of the Country between Easter and Good-will day (April 12-May 18, 1936), in introducing its program. A similar series will be conducted in the Fall and again in January 1937. Prominent, able speakers from this country and abroad, who are the leaders in the religious, educational, and public life will participate.

The youth of the country will be given an opportunity to volunteer for peace through:

1. Work Camps where those determined not to participate in war will work during the day at some useful peace-time task and in the evening will develop the philosophy, and, if possible, the technique of non-violent social changes.
2. Peace Education and Action in Rural Areas, where under mature leadership, groups of ten young men or women carefully selected and adequately trained, will spend several months in strategic rural areas discussing the complex problems of world peace, wherever the way opens, especially with other young people. They will also help the peace-minded people develop effective political action. It is expected that the expences of those volunteering for these activities will be borne by themselves, their parents, the college or group from which they come, or their friends. The period of service will vary from three months to a year.
3. Peace Education and Action in their own Communities, in their colleges, in their churches, their young people's organizations, etc., and by means of deputation teams to the neighboring communities. 6.

An information bureau has been organized which will distribute news releases to the press, pamphlets, leaflets, and posters. The World Events, a small four page bi-weekly periodical dealing with the problems and progress of World peace, will be used to keep the members of the Campaign in touch with developments.

This program is the most ambitious ever attempted by the peace movement in the United States. It will be launched on April 21, 1936 with a nation-wide radio program over the NBC network from 7:00-7:30 P. M., on which Mrs. Franklin D. Roosevelt and the Rt. Honorable George Lansbury, a prominent British Laborite will speak. A peace rally at the Carnegie Hall, in New York City

on the evening of April 22, 1936 will be the opening meeting of the Campaign.

Once again, as of old, the Friends are taking the lead in the movement for the betterment of human welfare. The modern Friends in their definite stand against war, remember the words declared by the Society of Friends in 1660 on this matter.

> We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing of evil and again to move unto it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the kingdoms of this world. 7.

Notes.

1) Graham, The Faith of the Quakers, p. 325.

2) The American Friends Service Committee Report, 1935, p. 12.

3) Creative Experience in International Relations. Issued by the American Friends Social Committee, 1936, p. 4.

4) Ibid, p. 14.

5) Emergency Peace Campaign. Issued by the American Friends Social Committee, 1936.

6) Ibid.

7) Sayre, The Pacifist Witness (Quoted)

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